

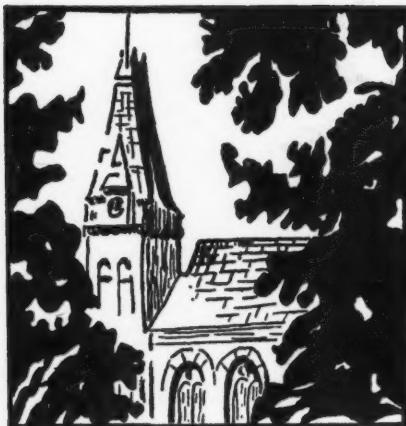
PROCEEDINGS
OF THE
SEVENTH CONVENTION
OF
AMERICAN INSTRUCTORS
OF THE
DEAF AND DUMB;

HELD AT THE INSTITUTION FOR THE DEAF AND DUMB,

INDIANAPOLIS, IND.,

August 24th, 25th and 26th, 1870.

INDIANAPOLIS:
PRINTED FOR THE INDIANA INSTITUTION,
By the Sentinel Steam Printing and Book Binding Establishment.
1870.



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THE UNIVERSITY OF CHICAGO

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PROCEEDINGS.

FIRST DAY.

Wednesday, August 24, 1870.

The Convention assembled at 10 o'clock A. M., preparatory to organization, when REV. COLLINS STONE, Principal of the American Asylum, Hartford, Conn., called the meeting to order and said:

As a member of the Committee appointed by the Conference of Principals, held in 1868, I will read the Circular calling this Convention:

INSTITUTION FOR THE INSTRUCTION
OF THE DEAF AND DUMB,
NEW YORK, April 15, 1870. }

At the National Conference of Principals of Institutions for the Deaf and Dumb, held at Washington, May 12-16, 1868, the following resolution was adopted, (Proceedings, p. 149):

"Resolved, That in the opinion of this conference, there should be held, from time to time, General Conventions of all persons engaged in the Education of the Deaf and Dumb; and that Mr. I. L. PEET, of New York, Dr. JOSEPH H. JOHNSTON, of Alabama, Rev. COLLINS STONE, of Connecticut, Dr. H. W. MILLIGAN, of Wisconsin, and W. O. CONNER, of Georgia, be appointed a committee to make arrangements for such a Convention, either in the year 1869 or 1870, and to issue a call for the same, inviting all teachers of deaf mutes and principals and trustees of institutions to assemble, without regard to the method or system they may use in their labors."

This committee have received from Rev. THOS. MAC INTIRE, Principal of the Indiana Institution, a letter from which the following is an extract:

"At a meeting of the Board of Trustees of this Institution, held this day (April 7th), the following action was had with reference to the proposed meeting of the Convention of American Instructors of the Deaf and Dumb:

"Resolved, That the Board of Trustees of this Institution, in view of the near approach of the time for the assembling of the National Convention of Instructors of the Deaf and Dumb, and believing that Indianapolis would be a most central, convenient, and suitable

place for the assembling of such Convention, do hereby extend to the committee a cordial invitation to hold the said meeting in this Institution, at such time in the month of August as shall, on consultation, be thought best.

"Resolved, That our Superintendent is hereby empowered and requested, should the invitation be accepted, to tender the hospitalities of the Institution to the members of the Convention, and to make such other arrangements as may be necessary to secure to them a pleasant and profitable meeting."

After due deliberation, the Committee have accepted this invitation, and now give notice that the Convention will be held at the Indiana Institution for the Deaf and Dumb, in Indianapolis, on Wednesday, the 24th of August, 1870.

It is respectfully suggested that you prepare one or more papers on such subjects as may seem to you of importance in connection with the work of instructing the deaf and dumb, to be presented at the Convention.

Mr. MAC INTIRE has kindly consented to act as Local Committee, and to him, therefore, all letters of inquiry or of acceptance should be addressed.

In behalf of the Committee,
ISAAC LEWIS PEET, *Chairman.*

After reading, Mr. STONE continued: In pursuance of this Circular, the Convention is assembled. For the purpose of a temporary organization, I move that HARVEY P. PEET, LL. D., of New York, take the chair.

The motion was seconded and adopted.

Dr. PEET, on taking the chair, said:

Gentlemen of the Convention: I return you my sincere and cordial thanks for the honor which you have done me in placing me in the chair temporarily, preliminary to a permanent organization. I feel a very deep interest in the cause of deaf mute instruction, although I have not, at the present time, the discharge of any of the executive duties of the office which I have held for thirty-eight years. I have attended every convention that has been held to advance the interests of the cause, and I hope that in time to come, when this convention shall have adjourned, similar conventions will continue, from time to time, to be held. I fully believe that the interests of the cause will thereby be promoted—that it will tend to advance the literature of the profession, and finally arrive at the best results which human labor can achieve.

W. J. PALMER, of the North Carolina Institution, offered the following:

Resolved, That J. C. Gordon, of the Indiana Institution, be elected temporary Secretary of the Convention.

Adopted.

J. C. BULL, of the American Asylum, Hartford, Connecticut, offered the following:

Resolved, That a Committee of three be appointed on Credentials and Enrollment.

Adopted.

The Chair appointed Messrs. J. C. Bull, John W. Swiler, of the Illinois Institution, and D. R. Coleman, of the North Carolina Institution, committee.

After consultation, the Committee submitted the following

REPORT:

The Committee on Credentials and Enrollment respectfully report that the following named persons are entitled to seats in this Convention, viz:

AMERICAN ASYLUM.—Collins Stone, Principal; John C. Bull, Mrs. J. C. Bull, J. R. Keep, Job Williams, Abel S. Clark, Mrs. A. S. Clark.

NEW YORK INSTITUTION.—Isaac Lewis Peet, Principal; Harvey P. Peet, LL. D., Emeritus Principal; Mrs. H. P. Peet, G. C. W. Gamage, Miss Harriet C. Gamage. Rev. T. Gallaudet, D. D., Member of Board of Directors.

PENNSYLVANIA INSTITUTION.—Joshua Foster, Acting Principal; James J. Barclay, Secretary Board of Directors.

OHIO INSTITUTION.—Gilbert O. Fay, Superintendent; George W. Halse, Miss Louisa K. Thompson, Miss Cassie H. Smith, Miss Hannah Davis, Plumb M. Park, J. D. H. Stewart.

VIRGINIA INSTITUTION.—J. C. Covell, Principal; Mrs. J. C. Covell.

INDIANA INSTITUTION.—Thos. Mac Intire, Superintendent; Horace S. Gillet, Wm. H. Latham, Walter W. Angus, Sidney J. Vail, H. N. Mac Intire, John L. Houdyshell, Naomi S. Hiatt, Eugene W. Wood, Joseph C. Gordon. P. H. Jameson, J. M. Kitchen, Trustees.

NORTH CAROLINA INSTITUTION.—W. J. Palmer, Principal; D. R. Coleman.

ILLINOIS INSTITUTION.—Philip G. Gillett, Principal; H. W. Milligan, John W. Swiler, Henry C. Hammond, Miss Anna B. Osgood, Miss Elvira P. Gage, Selah Wait, Franklin Read.

SOUTH CAROLINA INSTITUTION.—Newton F. Walker.

MISSOURI INSTITUTION.—W. S. Marshall, Vice Principal; Mrs. W. S. Marshall, Benj. T. Gilkey, Mrs. B. T. Gilkey, Miss Lydia A. Kennedy.

LOUISIANA INSTITUTION.—J. A. McWhorter, Superintendent.

WISCONSIN INSTITUTION.—Edward C. Stone, Principal; W. A. Cochran, Mrs. W. A. Cochran, Z. G. McCoy, Miss E. Eddy, E. G. Valentine, G. F. Schilling, L. Eddy.

MICHIGAN INSTITUTION.—E. L. Bangs, Principal; Thos. L. Brown, A. W. Mann, W. L. Brennan.

IOWA INSTITUTION.—Benjamin Talbot, Superintendent; C. S. Zorbaugh, Henry A. Turton, Miss Ellen J. Israel.

NATIONAL DEAF-MUTE COLLEGE.—E. M. Gallaudett, Ph. D., LL. D., President; Prof. Samuel Porter, Prof. Edward A. Fay.

ALABAMA INSTITUTION.—Joseph H. Johnson, Principal; Mrs. J. H. Johnson, John A. Hoge. Wm. Taylor, Trustee.

CALIFORNIA INSTITUTION.—Charles Wilkinson.

MINNESOTA INSTITUTION.—J. L. Noyes, Superintendent; Cyrus L. Williams.

ARKANSAS INSTITUTION.—E. P. Caruthers, Principal.

MARYLAND INSTITUTION.—C. W. Ely, Principal; Chas. M. Grow, Mrs. C. M. Grow.

CLARKE INSTITUTION.—Leroy J. Dudley, Director.

PITTSBURGH DAY-SCHOOL.—J. G. Brown, D. D.; Mrs. J. G. Brown, Archibald Woodsides, Mrs. A. Woodsides, Miss Woodsides.

WEST VIRGINIA INSTITUTION.—H. H. Hollister, Principal.

NOVA SCOTIA INSTITUTION.—J. Scott Hutton, Principal.

FORMER TEACHERS.—W. H. De Motte, W. Willard, M. L. Brock.

HONORARY MEMBERS.—His Excellency, Conrad Baker, Governor of Indiana; S. T. Gillett, D. D.; W. H. Churchman, Supt. Ind. Inst. for the Blind; Hon. Barnabas C. Hobbs, Supt. Pub. Inst. for State of Indiana; Hon. J. W. Langmuir, Inspector of Asylums, Prisons, and Public Charities, Province of Ontario, Dominion of Canada.*

On motion of Dr. E. M. GALLAUDET, the report was accepted, and the Committee continued.

Mr. MAC INTIRE moved that a committee of five be appointed by the Chair, to nominate permanent officers.

Adopted.

*NOTE.—For convenient reference, the names of persons who came in after the presentation of this report, and the names of Honorary Members submitted by the Committee on Invitation, have been incorporated in this roll.

The Chair appointed Messrs. Mac Intire, P. G. Gillett, Keep, McWhorter, and Johnson said committee. The committee retired for consultation.

THE CHAIR—While the committee is out, it might be well for the Convention to be occupied with some matters concerning which no special action may be necessary. There may be letters from members belonging to Institutions not represented, and which it has been customary, on such occasions, to read. If there be any such in the possession of the chairman of the Committee of Arrangements, which he wishes read, they can be presented at this time.

The following letters were laid before the Convention, which, by unanimous consent, were read by the Secretary:

FROM REV. W. W. TURNER.

VINEYARD GROVE, MASS., August 17, 1870.

MR. MAC INTIRE—*Dear Sir:* Before I knew that the teachers of the deaf and dumb would meet in convention this summer, I had arranged with my children to spend the month of August with them in this favorite resort; and when your kind invitation reached me, to be present at the convention in your Institution, I regretted that I could not accept it, consistently with the plans already formed.

Assure the brethren and friends who may be present that I shall be with them in spirit—that they have my best wishes for the full enjoyment of the occasion, and my prayers for their happiness and success in all the future of life.

Your sincere friend,

WILLIAM W. TURNER.

FROM PROF. D. E. BARTLETT.

To Mr. Mac Intire and the Ladies and Gentlemen of the Convention:

LADIES AND GENTLEMEN: It would afford me a special pleasure to be with you and join you in your deliberations and discussions of matters pertaining to the great, good, philanthropic cause in which we are engaged, but circumstances beyond my control detain me for the present in other scenes, and I can only send you the expression of my sympathies; as the old dramatic poet upon one occasion made one of his characters say:

—“The stern necessity
Of time demands my services awhile,
But my full heart meanwhile remains
In use with you.”

Please allow me a brief suggestion: If I were required to give, in the fewest words possible, a precept for the guidance of a teacher of deaf-mutes, I think it would be this: *Practice the medium that you wish your pupil to acquire.*

Here I must avow my conviction, after an experience of more than forty years in the instruction of deaf-mutes, that by the course pursued in most of our institutions, we are, daily and hourly, both in and out of our school rooms and chapels, leading and allowing our pupils to act quite too widely aside from the practice that they chiefly need in acquiring the habit of receiving and expressing thought by alphabetic language.

Whatever benefit may result from plans and theories of instruction, from discussions at conventions, from diagrams to develop and illustrate principles of syntax, and from all the various ingeniously contrived modes of instruction, the great principle and power upon which we have chiefly to rely in education, is *habit*—"habit upon which," as a distinguished English thinker and writer* has said, "in all ages, the school-master, the law-giver, and the artisan has had chiefly to rely; habit, which makes all things easy and casts all difficulties upon deviation from the wonted way."

In all cases of deaf-mute instruction, whether in articulation or written verbal language, (and those whose ears the Creator has closed, it seems the part of wisdom chiefly to instruct by means of the eye, and by the forms of language designed and prepared for the eye), in all this instruction, to me it seems that the chief obstacle to progress is deficiency on the part of the pupil, *in the mental habit of receiving and expressing thoughts in verbal language.* Hence the necessity of practice, early, persistent, unremitted practice in the medium of thought in which we seek to render our pupils proficient; therefore, *practice the medium that you wish your pupil to acquire. Accustom your pupils to receive and express ideas in verbal language.*

May the blessing and instruction of the Great Spirit of Wisdom be upon you all.

Respectfully, &c.,

D. E. BARTLETT.

At the Seaside, Key Port, N. J., 19th August, 1870.

*Lord Brougham.

FROM MR. A. B. HUTTON.

PHILADELPHIA, DEAF AND DUMB INSTITUTION, May 6, 1870.

Mr. THOMAS MAC INTIRE—*Dear Sir:* Your letter of invitation has been duly received. I have delayed answering it, that I might make up my mind as to the prudence or practicability of my attending the Convention. I have been laboring under the pressure of disease for some time. It threatens to become chronic, and rest and freedom from excitement is especially necessary in the hot season. It will, therefore, be probably impossible for me to attend the Convention, however much I may desire to do so.

Respectfully yours, &c.,

A. B. HUTTON.

FROM MISS H. B. ROGERS.

CLARKE INSTITUTE FOR DEAF-MUTES, }
NORTHAMPTON, May 12, 1870. }

Rev. THOMAS MAC INTIRE—*Dear Sir:* I received, a few days since, your cordial and hospitable invitation to be the guest of your Institution during the session of the Convention held in August. For this kindness please accept many thanks.

I deeply regret the probability that I shall not be able to attend, for, since the convention of 1868, I have anticipated with much pleasure being present at the next convention, but present circumstances do not seem to favor my attendance.

With thanks for past favors,

I am yours respectfully,

HARRIET B. ROGERS.

FROM MR. W. O. CONNER.

INSTITUTE FOR THE DEAF AND DUMB, }
CAVE SPRINGS, GA., August 6, 1870. }

Dear Sir: Yours of the 2d instant has been received several days. I should have replied to your first communication, but was uncertain as to whether or not I could attend the convention until a few days ago, when I found that it would be impossible to do so. This I regret exceedingly, for one of the brightest spots in my teacher's life is the memory of the few days so pleasantly and profitably spent in Washington with the heads of the profession. To the pleasure of meeting, not only the pleasant acquaintances then formed, but

others whose names are familiar, I have looked forward with fond anticipation, but am doomed to disappointment.

Remember me kindly to the different members of the "Conference" who may be present, and express my sincere wishes that the deliberations may be carried on harmoniously, and that much good may result.

With many wishes that everything may pass off pleasantly to yourself personally,

I am, as ever, yours truly,

W. O. CONNER.

Rev. THOS. MAC INTIRE, Supt. Inst. for D. and D.

The Secretary stated that brief letters had been received from the following named persons regretting their inability to attend the convention, and expressing deep interest in its proceedings:

H. W. Syle, W. Jenkins, C. S. Newell, H. D. Reaves, R. B. Lloyd, F. D. Clarke, J. T. Meigs, M. L. Goodrich, C. Ransom, B. H. Ransom, B. Engelsmann, *of New York*; D. B. McKinley, T. Burnsides, J. D. Kirkhuff, A. L. E. Crouter, *of Pennsylvania*; J. A. Jacobs, Jr., C. H. Talbot, *of Kentucky*; Job Turner, *of Virginia*; J. H. Ijams, G. Sanford, *of Tennessee*; J. M. Hughston, *of South Carolina*; J. B. Cundiff, *of Louisiana*; J. C. Hummer, *of Iowa*; J. A. Van Nostrand, *of Texas*; M. Ballard, M. T. G. Gordon, *of District of Columbia*; Mother Stanislaus, A. Carey, *of St. Louis, Missouri*; M. E. Smith, A. Morse, *of Minnesota*; L. H. Jenkins, *of Kansas*; W. M. French, *of Nebraska*; G. G. Hubbard, H. L. Fiske, S. M. Jordan, *of Massachusetts*.

Mr. MAC INTIRE submitted the following

REPORT:

The committee appointed to recommend permanent officers have the honor to report the following nominations:

For President—Rev. COLLINS STONE.

For Vice-Presidents—Messrs. E. M. GALLAUDET, H. W. MILLIGAN, W. J. PALMER, ISAAC L. PEET, and J. J. BARCLAY.

For Secretaries—Messrs. JOSEPH C. GORDON and EDWARD A. FAY.

The report was unanimously adopted.

The President elect, on assuming the duties of the chair, addressed the convention as follows:

Gentlemen: I will not detain you with extended remarks, but desire to return you my sincere and profound thanks for the high

honor of presiding over the deliberations of this, the largest convention that has ever assembled since the work of deaf-mute instruction in this country was commenced.

In performing the duties to which I am called, I shall need, and doubt not I shall experience, your kindest indulgence.

It is eminently proper that we should at the outset ask the blessing of God upon our labors, and I will call upon the Rev. Dr. Gallaudet, of New York, to offer prayer.

After the prayer, the Convention being declared open for the transaction of business,

P. G. GILLETT offered the following:

Resolved, That a committee of three be appointed to invite persons present interested in the education of the deaf and dumb to participate in the deliberations of the Convention.

Adopted.

The Chair appointed P. G. Gillett, W. H. Latham, and Job Williams, committee.

BENJAMIN TALBOT offered the following:

Resolved, That a committee of five be appointed to have charge of the business to be submitted to this Convention, and to report rules for its government.

Adopted.

The Chair appointed Benjamin Talbot, E. M. Gallaudet, G. O. Fay, H. S. Gillet, and E. C. Stone, committee.

Mr. EDDY offered the following:

Resolved, That the sessions of the Convention be opened and closed by prayer, by some person to be designated by the President.

Adopted.

Mr. MAC INTIRE.—I take this occasion to say a single word of welcome to the Convention. I wish, most earnestly, in behalf of myself, in behalf of the State, in behalf of the officers of the State, and of the Board of Trustees of our Benevolent Institutions, to welcome you, one and all to the Indiana Institution, and to express the hope that your stay here may be in every way profitable and pleasant. I most cordially invited you here, and I am glad to see so many in attendance. I trust the Convention will be profitable to the cause in which we labor.

Mr. MAC INTIRE.—I move that persons having prepared papers to

present to the Convention be requested to report the titles of the same to the Business Committee.

Adopted.

Mr. BROWN, of Michigan, addressed the Chair in the sign language, interpreted by Dr. Thomas Gallaudet, as follows:

I wish to make an inquiry of the President: Is it necessary that all the committees shall be composed exclusively of hearing and speaking members? I think no trouble could arise from putting on one or two deaf-mutes now and then. I do not speak for myself in this matter; I do not desire the position; I simply would like to know if it would be proper that deaf-mutes should be recognized in that way.

H. P. PEET.—I beg leave further to say, that inasmuch as the circular of invitation embraced the members of the different institutions, both male and female, it might not be improper to put some ladies on the committees which may be appointed. I shall not make the motion, but simply call the attention of the Chair to that matter.

THE PRESIDENT.—The Chair, in that matter, will be governed entirely by the wishes of the Convention.

H. P. PEET.—Then, I move, sir, that ladies who are members of this Convention be appointed on some of the committees, at the discretion of the Chair.

Mr. MAC INTIRE.—I do not think a resolution is necessary in regard to this matter. This resolution implies that some of us entertain a different opinion, which I think is not the case. I object to the resolution, on the ground that it is unnecessary.

H. P. PEET.—It was not my intention at first to make such a motion, but simply to call the attention of the Chair to the matter; but inasmuch as the Chair said it would prefer to be directed by the views of the Convention, I made the motion to that end. I now withdraw it.

P. G. GILLET.—This Convention has organized precisely as others have heretofore. The custom has been not to appoint either lady members or deaf-mute members upon committees, and I, for one, would like to see the custom changed. I renew the motion of Dr. Peet.

THOMAS GALLAUDET.—I would prefer not to see any resolution of this kind adopted, and yet, if it is pressed, I shall vote for it.

If there is any error of this kind there is time enough to remedy it; we are now only at the very outset of our deliberations, and, as we go along, we shall have more and more light shining upon our pathway. I do not see any necessity for the resolution.

MR. PALMER.—The chair has the right to appoint all committees unless it be otherwise ordered by the Convention; he makes his own selection, at any rate. I do not see that there is any necessity for this resolution.

L. EDDY.—I move to lay the motion on the table.

H. P. PEET.—As the motion seems to be construed, it would imply that there is an unwillingness on the part of some members of the Convention that ladies should be appointed; in that view of it, I hope the motion will not be adopted.

MR. MAC INTIRE.—If that is the legitimate construction, then I too am opposed to laying it on the table, now that the motion has been made. My idea was that it was raising a question as to the rights of these persons, when the thing was settled by their being members of the Convention. Since the motion is made, that ladies be appointed, I shall certainly vote against laying it on the table, for that would indicate that the Convention was opposed to their appointment.

The PRESIDENT.—The Chair decides that the motion to lay on the table is not seconded. The question before the Convention, therefore, is the original motion of Dr. Peet, renewed by Mr. Gillett.

The motion prevailed.

THOMAS GALLAUDET.—I move that a committee of five be appointed to prepare commemorative resolutions with reference to the life and services, in the cause of deaf mute instruction, of Abraham B. Hutton, deceased, late Principal of the Pennsylvania Institution.

H. P. PEET.—Since the meeting of the last Convention in Washington, in 1868, four of the pioneers in our profession have gone, as we trust, to a better world, and it seems to me that it would be well to notice the demise of each of those gentlemen, Laurent Clerc, John A. Jacobs, J. Scott Hutton and the gentleman named in the motion of Dr. Gallaudet.

THOMAS GALLAUDET.—I desire that the names of those gentlemen may be incorporated in my motion.

The motion, so amended, was adopted.

The Chair appointed, as the committee, H. P. Peet, Thomas Gallaudet, J. J. Barclay, W. W. Angus and J. R. Keep.

MR. TALBOT, from the Business Committee, submitted the following

REPORT:

The Committee on Business respectfully recommend,

First.—The adoption of the rules of the Fifth Convention for the guidance of this Convention.

Second.—That Thomas Gallaudet, D. D., be requested to act as Interpreter, with power to appoint assistants.

Third.—That the following papers be presented to the Convention:

1. On the organization of an Institution for the Deaf and Dumb, by P. G. Gillett.

2. Religious Services for Deaf-Mutes, by H. W. Milligan.

3. The Best Method of Preaching to Deaf-Mutes, by H. Read.

4. Prizes as Rewards for Superiority in Scholarship, by H. A. Turton.

5. On Language, considered in reference to the Instruction of Primary Classes, by Horace S. Gillet.

6. The Proper Order of Signs, by E. G. Valentine.

7. The Higher Education of Deaf-Mutes, by J. C. Bull.

Fourth.—That the paper on Language, by H. S. Gillet, be now read.

Adopted.

The Chair called up the special order for the current hour; whereupon, Horace S. Gillet read the following paper to the Convention:

ON LANGUAGE,

CONSIDERED WITH REFERENCE TO THE INSTRUCTION OF

PRIMARY CLASSES.

By HORACE S. GILLET, A. M.

The more familiar a deaf-mute is with the English language at any period of school life, the more satisfactory, in general, will be his progress in study at any subsequent period. The advantages possessed and acquisitions made in this branch of education during his first year, will favorably affect every remaining part of his course. It is of the highest importance, then, that he begin and proceed according to the best methods. And here arises the great question which takes precedence of every other in the literary education of this class of persons: What is the best method of making them acquainted with our language?

Are the processes now employed the best? Do deaf-mutes graduate from our institutions with that ability, not to say accuracy, in the expression of their thoughts, which may reasonably be expected? Does the average acquirement of the ordinary and high-class scholars approach that of the common and academic school graduates of our public schools as nearly as, under the different circumstances, we have a right to demand?

However these questions may be answered, there seems to be among the instructors of deaf-mutes, a prevailing dissatisfaction with their usual rate of progress and amount of attainment in language. Their advancement should be more rapid, the results of study larger and more complete. Their minds are believed to be capable of something better. They should leave the school, if they

finish the prescribed course, with an ability to express their thoughts more correctly and with greater facility; some, at least, with elegance. There is among the members of the profession, an uncomfortable feeling, that if the pupil does not secure the requisite degree of attainment, the responsibility rests with them. Many are anxiously looking and experimenting, to ascertain in what direction lies the highest probability of reaching the desired improvement. Some of the ablest have attempted, and with an encouraging degree of success, to frame better modes of instruction. One proposes lessons of sentences graduated after a series of grammatical forms and principles; another, the employment of word-signs in the order of speech; a third, the learning of complete phrases and sentences, without reference, at first, to their component words or letters; a fourth, the disuse, so far as practicable, of signs. Others, again, combine some or all of these methods, introducing grammatical symbols and other aids. It has also been suggested that the most experienced and skillful teachers should conduct the education of the younger classes. There are opinions, too, that the particular system of teaching is of less moment than the skill and energy with which it is employed—that every person has a peculiar way, adapted to his own mental constitution, in which he can work to better advantage than in any other. The advocates of articulation should not be omitted in this list. Most of these plans have been partially or fully tried, and the friends of each seem equally sanguine as to the superiority of their own. If any one of them has obtained a more general adoption than the others, it may be because it preceded them in time, or possessed the advantage of being elaborated into a book, ready for use in the school-room. Yet every teacher, doubtless, will freely admit that great improvements may be made, and is earnestly hoping that at no distant day they will be introduced.

In this somewhat unsettled state of opinion regarding this department of deaf-mute instruction, there is need of a presentation and comparison of views. The thoughts in this article have been prepared as a contribution toward meeting this want.

In addressing itself to any work, the mind, like the body, puts forth the strongest of those powers which are best adapted to its performance. Of the faculties which constitute the intellectual machinery, different ones predominate at different periods of life. During the earliest years, till the age of, say, six to eight, the power of

sense and outward observation is most developed. "Sense-perception, in connection with consciousness of self as the percipient being, is most active. The child is absorbed, chiefly, in gaining a knowledge of those external objects which relate first to his appetite, then to his affections and desires." Next, memory and imagination take the lead, reproducing in the mind the objects of former perception, sensation or feeling. Lastly, at the age of about thirteen to fifteen, varying in different persons, the reflective faculties begin to play a prominent part. They take hold of the objects represented by memory and imagination, and deal with their qualities and relations. "While the perceptive and representative faculties create individuals, the products of the reflective are universals." Now appear the acts of judgment, argument, interpretation, the ability to classify and systemize, to trace effects to causes, and illustrate causes by effects. "This last power—the reflective—is most reluctantly developed; but its products surpass in dignity and importance those of the other faculties." Throughout nature, those forms of progressive organization which are slowest in reaching the perfection of their being, are most efficient for the purposes of their creation. While these different powers in all stages of their growth may co-exist, and do assist and direct one another; yet, as each succeeding set reach their maturity, their predecessors, without remitting their activity, subordinate their operations to the sway of the higher ones of later development. These faculties in the deaf-mute, it should be remarked, from the peculiarities of his condition, reach their maximum of efficiency generally at a later age than in other persons.

In entire conformity with these facts, we see the child, when left to himself, in his first efforts to speak, express his thoughts in single words, as *apple*; then connect the object-word with another representing self, *me apple*; next, add a qualifying word expressive of his like or dislike, *no whip—nasty medicine*. He utters words, first, as a means of obtaining the object of his desire, or of making known his delight or aversion in view of it; afterwards, as objects are presented to his senses or his imagination, to gratify, perhaps, the mere physical activity of speaking, or in obedience to the impulse of habit.

As he comes into the second period, with the power of uttering his thoughts in complete phrases and sentences, these are merely reproductions of forms which observation has seized and memory unconsciously retained. In this stage, scarcely more than in the previous one, does he spontaneously attempt to originate new forms of

like sound or construction. He has no taste or inclination to depart from the beaten track and essay original sentence building. He makes a kite after the model, but rarely varies from it. He manifests little or no aptitude for system, generalizing or classifying, which imply the conception of a principle and the exercise of judgment in comparison. Orderly arrangements of speech made by others, he likes so far as they may aid his memory, as in reciting rythmical poetry. That such an exercise is little else than an effort of memory, is apparent when he blunders in a word: for his judgment is seldom quick enough to detect the incongruity in the sense. But systematic arrangement, as an original mental exercise, or as a help in perceiving relations, or deducing principles, is to him a land of shadows. True, he may, in this immature condition of the appropriate powers, succeed, under careful training, in accomplishing to a considerable extent the work of a riper age and of faculties more fully developed. Just as one may by persevering effort learn to write with his left hand, when he could do it better, with less effort, and in half the time, with his right.

It is only when the later and nobler faculties have attained their majority, that the mind becomes capable of those loftier and severer efforts, by which it grasps the nice relations and reasons of things and enters the domain of philosophy. Disciplinary training is needful to compass these highest efforts of the mind. "Spontaneous reason, perhaps, never reaches science, which is the orderly and logical arrangement of the product of the faculties in a department of knowledge." "The difference between spontaneous and school education is, that the former proceeds without a plan, purposely and intelligently devised to bring about a specific result. The product is what the surroundings make it. The latter proceeds according to a plan, devised in the light of a knowledge of all the powers of the being to be educated, planned with special reference to these powers." Here is the principle which underlies the true theory of giving the knowledge and use of language to the deaf-mute.

The difference in learning a language between speaking and writing it can not, it is believed, render the principles derived from the forementioned facts less applicable to the latter than to the former. Indeed, the advantage, if any, would seem to be in favor of the latter. The combinations and repetitions of form are certainly acquired with no greater difficulty than those of sound. Hearing infants, growing up in institutions for deaf-mutes, acquire and use the sign

language rather more readily than speech. Either deaf-mutes or hearing persons learn to spell more correctly by writing than the latter do by sound. The formation of the letters and their representation by signs are learned by deaf-mutes quite as soon as their recognition and pronunciation by those who can hear. There are more distinct sounds than alphabetical characters in the English language, so that, making due allowance for silent letters, the written characters and their combinations would not exceed in number the spoken sounds and their combinations. At the age of from ten to fifteen the muscles of the hand and arm are sufficiently developed and active to respond promptly to the dictates of the mind, in executing the alphabetical forms and juxtapositions constituting words. It will hardly be questioned that objects produce impressions upon the mind more distinctly through the eye than do sounds through the ear. We may, therefore, safely conclude that persons of the customary school age can acquire the knowledge and use of language as easily and rapidly by written as by spoken words.

In the growing up of generations, the intercourse between nations, the processes of education, the pursuits of literature, the necessities of commerce, and the dissemination of civilization and religion, language is every where being learned. The universal race is now, and ever has been, a vast school of language. It has no vacation. The young and the old, the learned and the ignorant, civilized and savage, learn as best they may in this school. By what methods? An exceptional few, by patient plodding over declensions and conjugations, and the dreary clanking of rules, exceptions, notes and observations, with which the despots of literature have attempted to manacle the freedom of speech. Another slender fraction are taught systematically; while grammatical principles, like masked batteries, invisibly supply the processes; and the subjects, through many a fear and peril, achieve, at length, the hardly won victory. But the untrained millions, especially the children and youth, who naturally spurn restraint and discipline, acquire the great instrument of speech in conformity with the laws of mind and circumstance. They make themselves masters of the expression of thought by means of the faculties of perception and observation, of memory and imagination, with little or no employment of the reasoning powers; and if not so critically correct as under the training of teachers, yet the substantial knowledge and practical use are gained in as little or less time than in the schools.

If the foregoing statements be regarded as facts, they readily suggest the course to be pursued in teaching language to deaf-mutes. We are to call into exercise, mainly, those faculties which are most vigorous and mature, and omit, for the most part, those things which require powers of mind not yet well developed. This will exclude principles of construction, or even a grammatical substratum on which progressive sentences are formed. Our foremost educators are taking the ground, that grammar has heretofore been introduced too early in our systems of instruction. The question is not what children *can* learn, but what they can learn with greatest advantage on the whole, at a particular age or period of instruction. We are ever prone to put on David the armor of Saul—to impose on the young the methods which to us, with matured judgments and ripened powers of abstraction, are apt to seem the best, and for our own use, possibly may be the best. Mind fully developed and disciplined proceeds logically, evolving particulars from generals; but partially developed and undisciplined it advances psychologically, dealing first with particulars, and from these evolving generals.

Learning the alphabet in the usual way, instead of taking a word as a complicated single character, is to be preferred; because a combination of simples, in a special order, is more easily mastered when each of the simples has been previously mastered by itself. No time is, in the end, lost by it. Another reason is, that it is necessary in spelling a word on the fingers to use a sign for each letter, thus making the letter ever in the mind, by itself a distinct character.

Dispensing with the use of signs among the deaf, except to a very limited extent, would be difficult. Certainly it would be unnatural. And where nature can be made to serve our purpose, it is wise to employ her services. The mariner will sometimes start in a direction precisely opposite to that of his destined port, in order to avail himself of the natural currents of air and ocean which will waft him to it all the more speedily. God is the author of nature. He has ordained its laws of matter and mind; and when not too grossly perverted, it should be our chief guide and helper.

The same objection lies against any unnatural use of signs for general purposes, as the use of word signs, or signs in the order of words, in common intercourse. It must darken and often hide the

meaning to the pupil, for he does not think in that order. It must mystify it to the teacher, for the pupil will constantly make mistakes. Between the pupils themselves, it will bewilder and embarrass. It will thus interfere with the clear and easy communication of knowledge, and the enjoyment of social intercourse. The laws of nature can seldom be contravened with profit; and it is questionable whether in this case, any adequate compensation will be derived. In the special circumstances of the school-room, or perhaps elsewhere in the hands of the teacher, its use may be admitted, as in certain exigencies the skilled physician may use unnatural means to aid nature. But beyond this it may be well regarded as of doubtful utility. It can not promote the right arrangement of proper words, for a knowledge of the words and arrangement must exist before the signs can represent them. If it aids on the principle of fixing and familiarizing what is known, and furnishing occasion for the correction of mistakes, let words, written or spelled, be used instead of word signs. Signs are the deaf-mute's natural language, to be used according to the peculiar genius of that language; words are our conventional symbols, to be used according to the laws of English syntax. Moreover writing, by its permanence, gives time for reflection; signs are instantaneous, and often vanish before we have caught their meaning.

True, we should cultivate all the faculties of the mind together, but we should do it wisely. To teach principles of construction to a child would be attempting to master the more difficult task with the weaker faculty. The progress will consequently be slow; and the easier work of the stronger faculty, being made to depend on the proficiency of the weaker, will be delayed in its accomplishment. What may be claimed to have been gained in thoroughness, will not make amends for the loss of time in acquiring the practical use. This is all-important now, and its early possession will facilitate the acquisition of the other in its proper time and place. Language is one thing, its philosophy is another. The one is essential as early as possible at the outset of study, the other is not so indispensable that it can not be deferred until a later period. Boys are not instructed in the principles of carpentry or agriculture when commencing their apprenticeship. Practical knowledge first and scientific afterwards is the general and sensible rule. Why should we teach language to the deaf, as we do not teach it to our children, as we did not learn it ourselves, as all the generations of men did

not learn it? Why except them from the universal system of all times and all nations? Deafness does not alter the nature of the mind, or change its modes of activity.

Whatever may be our conclusions respecting the questions just discussed, we should teach language as a means, rather than as an end. It should be learned by the pupil as a means by which he may obtain the object of his desires, express his likes and dislikes, his inquiries and purposes, thoughts and feelings; a means by which he, in common with all around him, may give and receive knowledge. Not merely as a lesson, to be spelled on the fingers, committed to memory, written on the slate, and rehearsed by signs, is it to be taught and learned; but as a thing to be practiced every day of his life—a thing which is to be made a part of his daily work and play, study and meals, which belongs to all the commonest and the dearest interests of life.

For example: a new class might first learn the alphabet, then a few words with the article *a*, a few with *an*, a few more with *some*, the noun and its modifier as distinct words, yet together forming a single expression, denoting a single object. Then proceed to form sentences, by taking, perhaps, the most important subject and no less important predicate, in a child's mind—*I want; I want a nut; I want an egg; I want some water*, etc. Vary the object until a considerable number are learned, and the form of expression fixed in the mind. After a while, vary the predicate, then the subject, then both. Add phrases for the object—a *piece of bread; a cup of coffee*, etc. Thus proceed, as a teacher will readily understand, in due time teaching them to use negatively and interrogatively the forms already mastered. While words whose signification may be easily understood can be taken singly, the words of relation, or condition, auxiliaries, and others of like character, may be added to the words which they affect, and the whole taken together; the teacher making no pause to solve syntactic or idiomatic difficulties, and the pupil seizing the tools put into his hands, and learning to use them, without wasting time on their texture, material, or temper; symbolic characters, and all other mere scaffolding, being ignored. The principal work will be sufficient to tax all the powers of the mind, without cumbering it with any mnemonic or representative machinery. The teacher is to present those forms of expression in the school-room exercises which the pupil will have most frequent occasion to use in his daily intercourse, paying no regard to complexities of structure.

Forms of salutation, observations concerning the weather, inquiries and answers about one's health, and much of the currency of compliment and courtesy, may be made familiar at an early period. Let the teacher observe while they are at play, and note down the forms of speech they have occasion to use; so at meals, at work, and in the endlessly varied topics of conversation, and he will, ere long, have a mass of materials which can be arranged for future use.

Books on special topics, as geography, history, animated nature, etc., compiled with particular adaptation to the deaf, would undoubtedly be of great advantage. Yet, beyond one or two small volumes, containing stories, or other connected matter, in forms of expression already learned, and capable of being easily understood without much help from the teacher, it would hardly be great enough to justify the heavy expense of publication. The pupil would receive greater benefit were a suitable book placed in the hands of the teacher, supplementing his often limited experience, and containing practical suggestions for his daily use in the school. The pupil is to be educated for the world as he finds it, and should learn, as early as he may, to handle the materials in general use. It is expedient, therefore, to prepare him for studying the primary works adopted in other schools. In the mass of publications of this class, a judicious selection should be made, avoiding the infantile and verbose style which is so common. If nature is preparing the young by growth of mind and body for men and women, their educational training should co-operate in fulfilling the same end. The language addressed to them and taught them should be made to elevate and expand, to lift them out of what is puerile, instead of fixing them in it.

The school-room cabinet should be well provided with pictures and specimens, especially of common and familiar objects in the mineral, vegetable and animal world. The pupils themselves could be interested in getting new and fresh additions, and making them the subject of written inquiries and remarks.

The evening lessons for a class of beginners could be assigned on written or printed slips of paper, each containing a single exercise, in sentence forms, when practicable; these lessons embracing a great variety of things, among which may be mentioned the following: Their names, residence, and age; the names of the members of their families, the occupation of the parents, cause of deafness and known prominent items of the personal history of each; names of the

teacher, superintendent and family, officers, employes, classmates and others; names of objects in the school and study rooms, sleeping and dining rooms and elsewhere, of articles of dress, plays, acts; days of the week, month, and number of days in each, hours of the day and all that relates to the reckoning of time; the plurals and genders of nouns, numbers, both cardinal and ordinal, with their characters, addition; the more common tenses of the verbs, especially the irregular forms; answers to questions; events of the day, details of any particular occurrence; letters to friends; describing a picture or object; a lesson from a child's paper.

Teach as the instructor may, learn as the pupil can, practice is indispensable to insure the complete result. It imparts to the mind quickness of apprehension, to the hand readiness in execution. It gradually but surely settles both intellect and muscles into the mould of habit. It brings every refractory influence into submission to the will. Experience shows, that even a little practice here, accomplishes more than considerable study. A very fair acquaintance with language is, in a multitude of cases, obtained without any study of books or formal instruction. The illiterate child from a foreign land, among his playmates in the street, often makes a progress in the acquirement of practical language which is a marvel to the professor. To have a child become familiar with French, place him in a family or community where that alone is spoken. "Talk a great deal," said Brougham, to those preparing to enter the profession of the law.

If practice be so valuable an aid in this work, it would be well to introduce it far more largely than is usual in our institutions, greatly to multiply the occasions for it, to encourage it, nay, press it upon the pupils unceasingly, in order to give them the full benefit of all the assistance it can render. They might be required, in their communications in the school-room with the teacher and with each other, to employ, or at least try to use, written or spelled language. Each one, from the oldest to the youngest, might be required to carry a pocket-slate, and to write out of school in communicating with the officers of the Institution. Every reasonable influence might be exerted to induce them to write in their conversation with one another. Every practicable plan should be devised, consistent with the general regimen, to call into most frequent use what is learned in the school. It certainly would not be advisable to entirely interdict sign language anywhere. But writing or spelling might be brought to be re-

garded as a superior attainment, a badge of advancement, a means of communication which, if chiefly practiced, conferred greater consideration, elevated to a higher social rank in the institution.

The aim of this paper is, to show—

That language should be taught with reference to the laws of the mind, by the employment of the faculties most highly developed at the period of instruction—first, practically; avoiding the artificial, and using, where they can serve, the natural operations of the mind; scientifically, only after the powers of generalization and analysis shall have reached a considerable degree of maturity.

That it should be taught, not as an end—the performance of a task or the mastery of an acquisition—but as a means, the instrument of communicating thought and of obtaining the objects of desire.

That it should be taught, by causing what is learned to be reduced to practice, and by opening the widest possible field for opportunities and motives to practice.

E. M. GALLAUDET.—I have no desire to make lengthy remarks upon this paper, but I do wish in the absence of others who do not seem disposed to speak, to give my most cordial approval to the suggestion which was touched upon two or three times in the course of the article, and which was made the closing note—that of the practice of language by deaf-mute children. The absence of that practice on those occasions, which were suggested in the article, has been the cause of a very great lack on the part of the deaf and dumb, to acquire a facile use of language. They learn to read the language—learn to read English, but they do not enjoy it overmuch. When we go into a company of deaf-mutes, we find them almost invariably using signs. We know by experience that signs do not express those exact and beautiful divisions of thought that are expressed by language. The deaf and dumb, without themselves knowing it, lose a great deal of the apprehension of what ideas pass from mind to mind. When we come down to the nice distinctions

of thought, the sign language, we know, is not sufficient, and we should not flatter the deaf and dumb into thinking that it is. In order to rise to that high appreciation of thought which is attained by men possessing all their faculties, they must *possess* language; and they never can possess it except by this practice which has been urged so well by the gentleman whose paper has just been read.

This question is one that involves ideas of the greatest importance, and I hope it will be made the subject of discussion now and hereafter.

MR. TALBOT.—Permit me to say, that in my judgment, even the very youngest of our pupils can be trained into this way of using verbal language. Of course those of them who are deficient in intellect can not be expected to progress rapidly in the use of language; yet they can just as easily learn to spell "I want" as to make the corresponding sign; and if the officers of institutions will make it a rule, and live up to it, to grant requests, except in extreme cases, only to those who shall express their wants in words, will it not help very much in developing the use of verbal language? Often, in our primary classes, the teacher sends the pupil on some errand to the principal; if the pupil comes in and states what is wanted, in spelling, let the principal commend him for his little exercise in language. If a pupil must make signs and can not get along without it, of course we must let him make signs, but we can very easily encourage the other form of expression. I know that sign-making is the easiest—it is the *laziest* process, and that is probably the reason why we follow it; but if we do our whole duty to the deaf-mute we must, as soon as possible, get him out of the habitual use of signs, and as soon as possible get him into the constant practice of words put together into sentences; I do not care how short they are—in fact, the fewer words in a sentence the better for a deaf-mute until you get him into the ready and habitual use of the simpler forms of expression. We should in every way that we possibly can, secure this practice in the use of words. I am sure, from my experience in the school-room and out of it, as well as from what others testify as the result of their observation and experience, that there is no easier method of promoting the early use of verbal language. It seems to me that this is the point of the article before us—practice—practice, over and over again.

THOMAS GALLAUDET.—I would couple with this idea of spelling that of then requiring the pupil to express his thought in signs, in order to see whether in fact he has or has not the proper thought of the words. I am a great believer in the importance of finding out whether they really mean anything by the words they use, and I do not see any way of getting at it unless we have some signs by which to test the matter and make use of them for that purpose.

MR. KEEP.—I wish to express my sense of the ability of that paper, and my hearty concurrence with the views therein expressed. Our pupils are to be conceived of somewhat as children are who have parents speaking different languages—for example, the father speaking English and the mother German. The child will speak both languages—the English to the father and the German to the mother. That is precisely what we want to bear in mind constantly in teaching the deaf and dumb. When these children come to us their sign language is very imperfect and their ideas very meagre and both need development. It is therefore worthy of our constant effort to induce them to use the signs as much as possible; they should understand signs better and use them more beautifully and correctly year after year. On the other hand language should be introduced and they should be taught to use it for every necessity and for all the varying circumstances of the day—to express their wants, to express what they have seen and what they have read throughout the whole day. There is not necessarily any conflict. I confess that my views have been somewhat modified upon this subject. I have myself read a paper or two at a former period in which it was contended that the signs should be discontinued if we would ever teach the deaf and dumb the use of language. But my views are now somewhat altered. I wish again before I sit down to express my high appreciation of the paper that has been read. If the other articles that shall be read shall be marked with as much ability we shall not have come here in vain.

MR. BROWN.—(In the sign language, translated by Dr. Thomas Gallaudet)—I was much pleased with the interpretation of the paper just read. In the first place, what is the result of constant spelling in the school-room? It produces the habit. Deaf-mutes have a great many wants—they want a lead pencil perhaps, or a book, or a crayon. Now, after the pupil has spelled one of these wants out as often as is necessary for the space of a month, it is fixed in his mind. He can then more easily master another phrase

and another and another, and can show what he means by it through the signs. Let him commit a portion of a book to memory and be accustomed to write it out from memory. A good plan is to construct a sentence and leave dashes or spaces for the pupil to fill out, and see in that way if he understands the language. In giving out a lesson in the school-room to be committed to memory by the class—it is hard to do it by means of the manual alphabet. In my own school-room, two years ago, I determined to allow my class to do away with sign-making; they would use words or spell with me, while among themselves they would use the signs. The general rule was, they were not to use signs in the school-room, but should all spell. It seemed very hard work—as though pins and needles were sticking in their arms. I was not stern or severe with them, but took pains to encourage them all I could, and after two years and a little more I have got some, but not many of them, up to the ready and easy use of the manual alphabet in spelling out words and sentences. In other classes I may be able to remedy the defects in my method of treating this matter, just as physicians learn how to cure diseases by experience. I think, however, that it is of great importance to use the manual alphabet in spelling out sentences. It requires more effort to get an idea out through the muscles of the arm than it is for speaking persons to express it through the lips and by the medium of sound. I hope the teachers will try to grapple with this difficulty and try to make it easier for the deaf-mutes to spell, so that they will enjoy that mode of expression as much as they now do sign-making.

At the conclusion of the discussion on Mr. Gillet's paper, W. H. LATHAM, from the Committee on Invitations, reported that His Excellency, CONRAD BAKER, Governor of Indiana, and Rev. S. T. GILLET, D. D., of Indianapolis, had been invited to seats in the Convention as Honorary Members.

The PRESIDENT.—As Governor BAKER is present, I shall take the liberty of presenting him to the Convention.

Governor BAKER addressed the Convention as follows:

Gentlemen and Ladies: I came here, not to be heard, but to hear and to learn. I heartily sympathize with you in the good work in which you are engaged. We are endeavoring here in Indiana, to do our duty as we best may to all the unfortunate classes of our people; and I am glad to be able to say to you that

the people are more thoroughly awake to their duty in this regard at the present time, than at any former period. It is less difficult to secure the necessary legislation to keep up this and kindred institutions now than it was ten years ago, or than it was five years ago. We have long had a provision in our State Constitution making it the duty of the Legislature to provide a House of Refuge for juvenile offenders, yet it was not until about two years ago that the Legislature did its duty in giving us such an institution. We now have one at Plainfield with about two hundred inmates. We also have a similar reformatory institution in process of construction for females exclusively. The Hospital for the Insane and this Institution have lately received appropriations sufficient to almost double their capacity. I think the people of Indiana will ultimately come up to their duty manfully in respect to their benevolent institutions.

Permit me to say, in conclusion, that I hope your sojourn among us will be pleasant and profitable.

The reading of papers was resumed.

In accordance with the recommendation of the Business Committee,

Mr. Turton read his paper on "Prizes as Rewards for Superiority in Scholarship," as follows:

PRIZES

AS REWARDS FOR SUPERIORITY IN SCHOLARSHIP.

BY H. A. TURTON, A. M.

"Money makes the mare go," is a quaint, old-fashioned proverb, and so far as our observation extends, applies very generally to mankind. Man will endure, suffer and labor unceasingly when he feels satisfied that the lining of his purse or the filling of his coffers will be the result of such labor-suffering or endurance. Health, comfort and friends will often, yes, very often be sacrificed for the sake of the almighty dollar. He will overcome obstacles and mountains of difficulty in order to gain possession of the filthy lucre. *To gain money*, seems to be the chief end of man. Yet there is a place where we will find a small portion of mankind given to toil, struggle and almost superhuman labor, health thrown away and constitutions destroyed, not for lucre, but for lore. It is needless to say that this species of toil is found within the school-room; but those who engage in it are comparatively among the few.

Another class is found there who, though stimulated by a sincere desire for intellectual improvement, and laboring with that end in view, yet exercise sufficient wisdom to care for and protect the physical system.

There is also a third class, a class by no means so small as the one first named—a class that seemingly looks forward to neither wealth nor learning, whose members go about their various duties as though the world and future happiness were naught to them, who go before their teachers with lessons unlearned and themselves unfitted for any kind of training.

With this latter named class something is evidently necessary to put new life into the soul, quicken the energies and stimulate its members to new effort.

The members of the first named class, already doing more than their physical nature will admit of, need no stimulus.

The members of the second named class want something to urge them to vie with one another in the great work of building up the intellect.

To accomplish these results first and last named, there are those who advocate the prize system as the very means of reaching these ends.

The devotees of the system, taking their views from the field presented to them by the observations referred to in the opening of this article, deem that something of a similar nature needs to be held out here as an incentive toward bringing about the desired ends; hence, knowing that pride works to a certain extent in every human heart, they offer a prize to him or her who makes the *greatest effort* to reach the top of the ladder, shall I say? O no, but to him or her who makes the *greatest showing* of success at the end of the term, that he or she may carry it off as a trophy of what has been accomplished during the year. Friends look on and applaud; everywhere the recipient goes he receives the congratulations and smiles of society; the feelings of his heart may be those of real pleasure; he may go on in the world, "excelsior" being his motto, and success may follow him in all his undertakings.

Now, looking at this result and at the claim held out by the advocates of the system that the other members of the class, though not receiving the prize, have made such efforts to gain it that their intellectual advancement has been far more than it otherwise would have been, it would certainly seem that prizes are a very great advantage to the success of a class, and that the giving of them should be encouraged; but, has this claim a good foundation? Do the non-recipients of the prize make those efforts which, under other circumstances, they would not make?

As one who has had experience in this matter with both speaking and deaf-mute pupils, the writer has the following objections to bring against the practice:

I. It begets envy in the breasts of the non-recipients, who, after a few trials, finding they gain no prize, make little or no effort to gain anything else.

II. It rewards talent rather than merit.

III. It engenders the feeling that the *winning* of the prize is of more importance than the *gaining* of knowledge.

IV. It affords opportunity for dishonest and designing pupils, by certain "tricks of their trade," to succeed over honest and worthy ones.

Let us consider these objections in order:

1st. Take a class of pupils of different degrees of intellect (as indeed most classes are) and having had different opportunities. A rises and recites tolerably well, B makes no mistakes, C, D, E and F do poorly, while G and H make total failures. Next day recitation is called, B emboldened by his success of yesterday, feels no embarrassment and again recites a perfect lesson. A does no better, while the others but repeat their efforts of the day before. After a few days or perhaps weeks of a similar trial, they make up their minds that B will win the prize, that he is the teacher's favorite; feelings of jealousy arise which soon after give way to feelings of indifference; they say to themselves, "We will not win the prize, no use for us to try"; all interest in the work is lost, their recitations are hap-hazard, good, bad, and indifferent, corresponding with their feelings at the time. The result is, the actual advancement of the class is far less than it would be with no prize in view.

2d. Smith and Brown enter the class at the same time. Smith has many advantages that Brown has not. A quick head and ready wit, he takes up his task, glances over the page, soon masters it for that time, and, with scarcely any effort, gets his TEN at each recitation. He may then devote his idle moments to flagrant violation of the rules of the institution, may draw his class and school-mates into scrapes of the meanest character, but by sharp wit appear very innocent before his teacher or superintendent himself, while his victims, really far less guilty, receive the infliction of the penalty that should have been visited upon his own head.

Brown, on the contrary, has not half the natural advantages of Smith; what *he* learns is only gained by hard and long continued labor: when he stands before his teacher, it is difficult for him to tell that which he really knows: the consequence is his *class* stand-

ing, that which is to govern the teacher in his future decision, falls considerably below Smith's: moreover, his lessons take up so much of his time that he has no opportunity, even though he has the disposition, to violate the regulations of the school, and is always orderly, always obedient. Though what he learns he slowly and with difficulty recites to his teacher, he nevertheless has more real practical knowledge than Smith, with all his wit, yet there stands the record against him, at the end of the term, notwithstanding he has spent night and day toiling for the accomplishment of his end. Smith, who has spent but one or two hours each day at study, and employed the remainder of his time in concocting schemes to trample upon the discipline of the institution, and ruining the morals of others, carries off the palm amid applause and congratulation, while Brown, unencouraged and unaided, goes home heart-sore and weary, to mark out his future by his own efforts.

3d. The *honor* of winning the prize will so stimulate the few who are likely to gain it, that everything, save the mere getting the prize and the applause of the spectators, is laid aside, every effort is made for the sole purpose of having the *name* of being the best in the class, hence that is the one great aim of the pupil's study: practical lessons are unheeded, moral teaching unlistened to, that part which goes to make up the bone and sinew (so to speak) of correct education, is left entirely out, and all is made secondary to the winning of the prize.

4th. The fourth and last objection has fully as much weight as each of the others. A pupil disposed to be dishonest, will study all manner of means whereby he can deceive his teacher; hence, private symbols, known only to himself, will be made use of. He may be detected looking through an aperture in his desk, or having his lesson scratched upon a slate with a pin, or even written upon his boots, etc. While this may seem trifling, these tricks are practiced, and though it is the duty of the teacher to be on his guard to detect any and all of these little games, and prevent their being successful, and though they may be attempted in cases where no prize is offered, nevertheless, the *prospect* of a prize will be a very strong incentive to such practice, and make it far more liable to occur, the prize acting as a wily tempter, drawing the pupil on in the paths of dishonesty.

Many other objections might be brought forward against this

system, but we deem any one of the foregoing sufficient of itself to discourage the practice.

It is the teacher's province to so labor with his pupils as to do the greatest good with the greatest number; any system or practice which tends to favoritism—the interest of the minority to the detriment of the majority—has no place in the school-room, especially in a school of deaf-mutes, where so much depends upon the teacher, for the deaf-mute pupil has very little opportunity afforded him outside of the school, for gaining knowledge, compared with the hearing and speaking pupil.

We indorse the system of keeping a faithful record of the character of each recitation, for, if this be faithfully done, no wrong can accrue to any; but each pupil receives credit for what he actually does and each will labor to bring up his own individual standing: though he may fail of securing the highest number, he knows that it is to his interest to bring it as near as possible to the standard.

If the standard be 100, it is better to get 98 or even 75 than to let it fall below 50, while if he secures 99 or $99\frac{1}{2}$ he is ranked *among* the best in the class. In this way all have an opportunity of coming up to, or very near to the standard, and are credited accordingly, while with the prize system "A miss is as good as a mile:" all who do not win a prize are looked upon as mediocres, having no special talent, consequently all their labor goes unappreciated.

These views are adopted after long and careful study, by one who has always labored to find arguments upon the opposite side of the question; by one who, up to within a year, followed the practice of giving prizes, but at a late day found, to his sorrow, that he had not reaped where he had sown. It is earnestly desired that, if there be any here who dissent from the opinions herein stated, they will give us the benefit of their experience; none will be more happy to listen to such experience than the writer hereof.

The question is now left with you, trusting that the subject-matter of this paper, if not meeting the approval of this body, may at least be the means of enabling us to get at the real and true system of inspiring in those under our charge a thorough interest in the great work of building up the mind, that they may each and all realize that they have a life work before them, for which they must fit themselves in the flower of their youth.

MR. HOLLISTER.—I regard that paper as stating what has been my experience, not only in teaching deaf and dumb, but in teaching hearing children. If we are to develop manly dignity in our pupils, and if we are to call forth those qualities that are to be of the highest use in after life, and suppress selfish feelings and the growth of selfishness, we have to do away with prizes. I do not mean to say that we should do away with all prizes for the best pupils; but, as I understand the article, the writer would give from time to time the absolute standing of the pupils and let them see themselves as they are, and as they have made themselves. My practice has been, during most of the time that I have been an instructor, at the end of each month to give to the pupil, and put it on the blackboard, what has been his standing for the month—to leave it there all of that day. At the same time I show what changes have taken place within the month—what pupil has struggled up to a higher point and what pupil has failed. I have found that while this method suppresses selfishness, it, at the same time, makes the pupils more manly and takes away all the envy that would unavoidably arise from the giving of prizes.

MR. KEEP.—I have had, myself, no practical acquaintance with the giving of prizes; I have not even been in the habit of marking the standing of the pupils in any of the classes that I taught. But I think that every teacher must know that there is a necessity for appealing to the love of approbation in children in order to benefit them. If it be said that mere talent carries off the prize, while vicious conduct does not detract from the standing of the pupil, this might be obviated by having both talent and character, scholarship and conduct, enter into the account. Application itself deserves a prize, even though unsuccessful, and so of progress from a low point to a higher one, even though it be not the highest in the scale. My opinion is, that it is rather in the administration of the system of rewards than in the intrinsic viciousness of it that the failure complained of has occurred. If the idea is adopted that the love of approbation is never to be appealed to in the pupil, we shall lose a very important stimulus, and a very innocent one, to improvement both in scholarship and in conduct. The prize, properly considered, is only a symbol of the approbation of the teacher for the success, the faithful industry and attendance of the scholar. It is not given for its money value; it is not an appeal to a low principle at all, for the prize is usually of insignificant pecu-

niary value; but it is a token of the approbation of the teacher. Different prizes might be offered for the competition of the same class—but I do not wish to be considered as entering into an advocacy of the system of rewards, for in so doing I should be going outside of my experience. I simply wish to express the thought that the love of approbation must not be ignored; it must be appealed to if we would benefit those whose training is committed to our hands.

G. O. FAY.—Any wish that is natural to our souls is proper to be addressed in its proper place. If it be true that we naturally desire the approbation of our superiors or of our inferiors either, the propriety of appealing to it for a proper purpose can not be questioned: it is recognized everywhere. That feeling is appealed to in our agricultural and mechanical fairs, and in a variety of commendable enterprises as well as in our common schools, and with good results. There should, therefore, be, as it seems to me, no difference of opinion as to the propriety of giving prizes, but the question should be, how we can so graduate our prizes as to reach the largest number, and accomplish the greatest good results. The fact that Smith is likely to excel Brown because he has greater talents, is simply, in effect, suggesting that it would be advisable to have a class of Smiths and a class of Browns. Have a class as nearly equal in point of ability as you can get it, and let them compete upon fair and equal terms, and let the system of prizes be one that will affect all, from the highest to the lowest. In the Institution at Columbus, we report the grade of the whole school, from the highest to the lowest, twice a year, and find the best consequences resulting from it. It goes over the whole school, and gives the exact standing of every pupil. The appeal is made to a true and genuine motive, which God has put into their hearts for the teachers' use.

H. P. PEET.—I do not wish to enter fully into the discussion of this question; but it seems to me that, if I understood the article correctly, the writer assumed that the pupil who had the best talent and who realized the prize, must necessarily do it in an underhanded manner and not in an honest way, but through trickery—through some expedient which was very far from being considered honorable: while, on the other hand, the pupil who failed, labored with all his might and really obtained about as much knowledge as the other did, and something which was far more valuable. The successful competitor for the prize seemed to me to be represented in

the paper as dishonest. Now, I think that prizes may be awarded upon a careful examination, upon the basis of merit, of intellect, of scholarship, and, if you please, of conduct, of mechanical skill, and of excellence in any other pursuit which receives attention, and which is to be rewarded in the form of a prize, and that this may be done fairly. Prizes are awarded in our colleges for the best composition, for the best declamation, for the highest attainment in the classics, in mathematics, and in other branches of learning and science. Now, it does not seem to me that it is going to operate unfavorably to those who may fail to receive the highest prize that is offered. There are often prizes offered to the public for the best essays on different subjects; our religious societies sometimes offer a prize for the best treatise on particular phases of Christian doctrine, on the best treatise on religious education, or on the subject of temperance; political societies offer a prize for the best treatise on Free Trade, or Protection to American Industry. Now, half a dozen men, or, it may be twenty men, may strive to obtain one of these prizes, while only one can get it; but does it necessarily follow that the man who gets it does so by dishonest means?

One other consideration I wish to present. It seems to me that we should strive to obtain the highest attainment both in intellect and good conduct. Crowns of gold are awarded to those who strive for perfection in the Christian life. I recollect hearing the venerable Doctor Beecher once say, that "he would not give a farthing for a man who had not a bit of pride about him, for he would not strive to attain the highest point in Christian morals unless he had it." Efforts should be encouraged to make the greatest possible advancement both in intellect and morals, and this may be done, it seems to me, in an honorable way.

Mr. EDDY.—I hope a good many of us are pressing forward to obtain the prize of our high calling which is of God in Christ Jesus. We are taught by the Bible to work for Christ with a view to the reward that shall be conferred upon his faithful servants, and to strive mightily for the prize that lies at the end of the race. Dr. Peet has already said much that I had myself intended to say. I will state, however, my own experience in connection with the giving of prizes, which differs very materially from that of the gentleman who is the author of the essay to which we have listened. We have a standing-mark, and once every quarter our pupils are assembled in the chapel and the standing of the pupils

in each class is written by the teachers on the slates, and it remains there during the whole day, remarks being made at the same time, of encouragement or disapprobation, as the case may require. We found great benefit to result from this. Formerly, there was a grade established, and all of the pupils who rose above a certain grade—all who came up above two-thirds of the scale—received prizes. Our marks are not given for scholarship alone, but for deportment also, and mere efforts to learn are included under the head of "deportment." The gentleman has spoken of prizes being given to mere talent; now, in several classes that I had charge of, if I had offered a prize for scholarship alone there was no use in offering it, for I knew and the whole class knew perfectly well beforehand who would get it. But deportment was put in as a large element in the struggle for the prize, including efforts to learn, though unsuccessful. I then had a lot of little tickets printed to answer to the denominations of our fractional currency, including one cent, five cents, ten, fifteen, twenty, and so on up to a dollar. I gave these tickets out each evening for good lessons, good deportment, and for trying to learn during the day, varying the denomination according to each pupil's merits or demerits. They confessed as to their own deportment—I used the self-reporting system altogether, the teachers also passing upon the matter. I then gave them to understand that as soon as any one got up to one hundred, that would terminate the struggle for that time, and prizes would then be given to all who were above the designated point in the scale, as shown by their tickets, and the prizes would range according to the numbers. When any one reached one hundred—I had been watching the thing pretty closely and had the prizes all ready for distribution; they were of very slight intrinsic value, the most expensive article being worth not more than fifty or seventy-five cents—the prizes were brought in and arranged on the table; then each one reported the amount of the tickets or "money" that he had, and the pupil having one hundred came forward and made the first choice. The next highest came next and made his choice from the remainder, and then the next and then the next, and so on, until the pupil having the smallest number that was entitled to a prize came forward, and of course he had "Hobson's choice." This plan worked most admirably with us. There was no room for envy, and there was no room for disappointment. But there was one thing that was kept before the

minds of the class continually, and that was that the prizes were not the chief thing; and I think I was entirely successful in making them feel that the prize was only a mark of the approbation of the teacher, and a little additional incentive to exertion. They recognized the fact that I was helping them to do themselves good. That matter of envy would perhaps be a serious obstacle where there was but one prize to be given, but where there are several prizes there has not been, according to my experience, any envy in the class. And as to talent; if a pupil spends his whole time in study, faithfully making the effort to learn, he gets his ticket, even though he may have failed in the recitation of the lessons. The dishonesty among the pupils, that the article speaks of, I have never found to be a source of trouble in my classes. If I had any reason to believe that pupils were practicing that kind of deception, I have found no difficulty in applying the remedy; and I have had pupils come to me and voluntarily confess that at a certain time when they had had a perfect recitation it was owing to some kind of deception.

DR. LATHAM.—I have had twenty-five years experience in teaching the deaf and dumb, and I never yet gave a prize or made a mark for a lesson, or gave any such outward sign of approbation to any pupil. My approbation, if it was given to the pupil, was given by the eye; and the good conduct of the pupil carried its own reward with it. I do not think it is necessary or advisable for a teacher to make the slightest distinction among his pupils. I would never let one of them know that I thought less of him than I did of any other. If I wanted a pupil to think less of himself, I would pursue the opposite course with him. I strive never to do that. They catch my approbation from my eye and from my conduct in the school-room. I have known teachers not only to keep credit marks, but to make a butt of some pupils in the school-room and before the eyes of their fellow-pupils. If I wanted to make a *dunce* of a pupil, and to do it quickly, I would make a butt of him. I go against the whole system of rewards or of distinctions in any shape.

P. G. GILLET.—It seems to me that the paper is defective, in that it does not define what a prize is. I suppose that, in construing that, we have a right to take any aspect of the case that we see proper. The idea of a prize in the essay is that it is a mercenary thing. Now, I say there is no man living that ever taught a school

a year in his life without in some way exercising the true spirit of a prize. It does not enter into human nature that a man shall always carry himself with exactly the same bearing toward a well-behaved and sprightly pupil that he does toward one that is rebellious and is always making mischief. If we should ask the gentleman who said awhile ago that he had never given a prize in all his life, if he never flogged a refractory pupil, his answer would probably show that he had acted upon the same principle precisely that is brought to bear in bestowing a prize, only at the opposite extreme. The principle in the two cases is the same. It seems to me there is a method of using prizes in our schools so as to make them advantageous; in fact, we *must* use the principle of the prize in some shape; we can not help it. Now, the purpose for which prizes are given, as set forth in the paper, is not that the boy has the best lesson, or that he has been most successful in any legitimate direction, but that he has been most successful in deceiving his teacher. But it must appear at a glance to any thinking mind, that wherever that is the case the evil rests not intrinsically in the giving of a prize, but in the manner of awarding it. The best judgment of the teacher must be brought to bear as well in the awarding of a prize as in anything else connected with the discharge of his duties as a teacher. If a prize is given without any regard to the manner in which it is procured—if it is given to the pupil who recites a perfect lesson by peeping at a book under his desk, or who has his lesson written on his boots, then I say that in awarding that prize the teacher is not only doing what is not right, but that he is doing a positive wrong, and that that is a great injustice to the other pupils. That injustice, however, is not in the prize itself nor in the giving of the prize, but it is in the wrong estimate of a prize and of its purpose, on the part of the teacher himself. I do not know that we can secure in our institutions for the deaf and dumb a classification that is sufficiently exact to admit of perfectly equal and just, competitive prizes, but whenever a lad has conducted himself well and has his lessons perfectly, and when it is just to him and not unjust to anybody else for the teacher to say to him, "You have been a good boy," I say it is proper and just that he should bear the badge of a good boy in the company of his associates.

We should in all these matters exercise an intelligent and sound judgment, and especially should we bring that intelligent and sound judgment to bear on this particular subject.

MR. WAIT.—(In signs.)—I have employed a system of marks numbered 1, 2, 3, 4, 5, and so on, one of them being indicative of approbation; another, that the pupil had been lazy; another, that he had not done well, and so on. All who had made similar advancements had the same marks.

There is a great variety of talent and capability in every institution, and it is not to be expected that the pupils should in all respects be exactly equal. Day after day I keep on my slate a memorandum which tells the pupils whether they are marked good, very good, bad, or very bad. Those that are very good are constantly incited to do better, while those that are marked poor look about them to know why that is, and determine to do better in that particular. In my experience it has proved to be a source of great encouragement and improvement.

E. M. GALLAUDET.—I should like to inquire whether a system of marking, together with a Roll of Honor, that was once in use in Hartford, still exists in that Institution.

PRESIDENT STONE.—In Hartford, we pursue that plan still. If a pupil behaves well during the month, and all his marks are good, his name is placed on what is called the Roll of Honor. That is a large book, handsomely bound, and is understood to be one of the permanent records of the Institution. If a pupil's name for a particular month, gets upon that book, there it remains. Perhaps years afterward, a letter is written to the Institution asking what is the character of this man: They turn at once to this book, and if his name is found there, the answer is returned accordingly. A single mark during the month, the pupil knows will prevent his name from entering that Roll. If he is dilatory in coming to chapel, if he gets to scuffling about the building or acts rudely, all these things keep his name off the Roll of Honor. Then, at the end of the year, every pupil whose name has been on this Roll of Honor for every month in the year but one; i. e. every pupil who has but one demerit mark during the year, gets a handsome badge that is his personal property, and that he retains permanently. If he has but five demerit marks during the year, he receives a badge of a plainer kind. We find that these little rewards encourage and stimulate our pupils in their daily deportment. I have seen a conscientious pupil seem very much disturbed by some little inadvertence that he feared might keep his name off the Roll of Honor. These marks refer simply to the behavior and not at all to the scholarship of the pupil.

MR. MAC INTIRE.—I move to lay the subject on the table until the afternoon session.

Adopted.

Mr. Talbot, from the Business Committee, submitted the following

REPORT:

The Committee on Business report the titles of additional papers to be read, as follows:

8.—The Proper Order of Signs, by E. G. Valentine.

9.—Compulsory Education in its Relation to the Deaf and Dumb, by J. L. Noyes.

It is also recommended that the limits of the sessions be as follows: Morning, from 9 to 12 o'clock. Afternoon, 3 to 5 o'clock. Evening, 8 to 9 o'clock.

The Report was accepted and adopted, with the exception of the recommendation in regard to the hours of daily session, which was laid on the table.

On motion of Mr. Mac Intire, it was resolved that the sessions of the Convention be open to the public, and that the usual facilities be extended to reporters for the press.

The Convention then took a recess until three o'clock P. M.

AFTERNOON SESSION.

The Convention was called to order by the President at 3 o'clock. The discussion of the subject of Mr. Turton's paper was resumed.

PRESIDENT STONE.—I should have stated this morning that on each Saturday, the rolls kept during the week by the monitors and also by the teachers, are returned to me. The pupils are given to understand that where any little fault has been committed during the week, if they will acknowledge it by Friday evening, I will pass it over; but all the delinquencies that remain on Saturday morning, are recorded; and the pupils implicated must remain within the yard of the institution on Saturday afternoon, not leaving it under any consideration. Then, for flagrant offences, we have another punishment. If a pupil gets more than ten marks in any one month, his name goes on the Black List—a very different style of book from the Roll of Honor. He is then deprived of the privilege of play; he can not play checkers, or chess, or dominoes,

or any of the games that are allowed about the institution. This must continue until he spends four weeks consecutively without getting a single demerit mark. This has a pretty strong hold even on rude boys. It is so hard getting off the Black List that boys are careful not to get upon it. When they do succeed, however, and run four weeks without getting a single demerit mark of any sort, they are then relieved and put on the same level with the other children. These methods we have found to work much better than any corporeal punishment. They present strong inducements even to rough boys to behave well.

MR. TURTON.—I do not think the paper read this morning contained the assertion, that, wherever there was a prize, the pupils were disposed to be dishonest in competing for it. The word used was that they *might* do so and so; they *may* do so and so. I did not take the position that a prize, in every instance, made the recipient of it dishonest. I said I was in favor of keeping a faithful record of the character of each recitation.

A paper was then read, entitled, "The Proper Order of Signs," by E. G. Valentine, as follows:

THE PROPER ORDER OF SIGNS.

BY E. GATES VALENTINE, A. B.

Having been employed as an instructor of the deaf and dumb but for a brief period, I am somewhat loth to present my views on the various topics usually discussed at these meetings; and especially so, concerning a subject about which there seems to be so much difference of opinion, and which, it appears to me, none but teachers of long experience can discuss understandingly. My earnest desire to learn how to become most useful in my vocation, and the great interest I have in the unfortunates entrusted to our care, were my reasons for attending this Convention, and shall be my only apology for presenting my views on this important theme. You will please consider that in what I may say, at this time, I shall not presume to advise, but trust that I may in this manner, draw out the opinions of the experienced, and thus be enabled myself to gain more needed information.

As vocal sounds to the speaking person, so signs to the deaf-mute are the natural means by which thoughts are communicated to others. This fact, of course, we all readily admit. But, when it is claimed that this sign language has a natural order to which the instructor must strictly adhere at the penalty of injury to the pupil, I must confess I do not so view it, and beg leave to take issue with those who uphold the system.

In the course of my remarks, I shall endeavor to prove, first, that the sign language has no natural order; secondly, I shall notice certain objections to the present system; thirdly, I shall answer certain objections raised against the system I propose to advocate; and, lastly, I shall advance several arguments favoring the adoption of the English order.

If the sign language has a natural order, then we have reason to suppose that the order is, by nature, common in every part of the world. For example: If I give to the American deaf-mute a certain number of promiscuous ideas, he will arrange them, by signs, into a certain fixed and definite order, or, if I should give to the European, Asiatic, or African deaf-mute the same ideas, like results would be produced, other things being equal. This much in explanation of the term natural order. Allow me, first, to call your attention to the fact that, originally, there can be no essential difference between the minds of speaking and of deaf-mute children. Hence, what is true of one is also true of the other, so far as the minds of either are concerned; and, in their education, the same general methods should be adopted in case of both. The deaf-mute child possesses all the faculties of mind, and all the senses, save of hearing and speech. These two avenues of communication being cut off, the deaf-mute pursues his education at great disadvantage; still, the methods of developing his mind should not be, in consequence, changed. Some of the modes only of reaching his mind are necessarily changed. Some of the working tools, so to speak, differ. The arms, hands and fingers are substituted for the tongue, teeth and palate. I have yet to learn of any claim that the speaking child has a natural order of language. His ideas, at first, are crude, and his order of expression very unstable. He afterwards *learns* some definite order of speech. If the child be American, it learns the English language; if German, then the German, and so on. But, should this child be permitted to grow up in the forest, with no companions save the birds and wild beasts, he would be able to utter only wild, indistinct and meaningless sounds. Though his organs of speech were perfect, and his sense of hearing ever so acute, still he would have no language, properly speaking, much less, would his utterances have a natural order. And so with the deaf-mute. At home he gains many ideas by observation, and accustoms himself to the use of certain signs, many of them quite similar to those used in the schools; but his language assumes no definite order until he afterwards *learns* it from his instructor. If this child were placed in a French Asylum, he would learn to read and write French; in a Russian school, Russian, and so on; but, if he were permitted to grow up with no opportunities for education, save what he might gain by observation, even if he were taught the import of the most common signs, his language would be a mere

jargon, so far as any definite order is concerned. The first great aim, both of the deaf-mute and speaking teacher, is to teach his pupil the proper use of language. In both instances, the instructor begins by giving words and teaching their proper use, and by giving ideas and explaining their meaning. If the school be American, the pupil is taught the proper use of the English language. The question, then, takes a more general form. Is there a natural order of language? The formation of language is a thing of the past. We can only judge of the laws that have governed the process by the results. If this supposed natural order exists, we should expect all languages closely to conform to it, and any variation would be a fact to be accounted for. That such is not the case, requires no argument. Variety and not uniformity seems the rule; and where there is apparent uniformity, it seems the result of common origin rather than common law.

Now, in case of the speaking child, we do not presuppose some natural order of expression, say, for instance, the child's baby-talk, and then give our ideas to him in that order, and require him to *convert* into good English. I say, we do not puzzle his mind with any imaginary order, but proceed directly to teach him the English language. No more has the deaf-mute a natural order, and no more should he be required to puzzle his brain with a *converting* process. From the above remarks I derive the following conclusions: Since, at first, the mind of the deaf-mute, if not in the same condition as that of the speaking child, at least, shows no supplementary law; and since, in the education of both, the same results are aimed at; therefore, their minds should be similarly treated. Again, since no natural order of expression is claimed for the speaking child, and, since he is instructed without reference to anything of that nature, we have no more right to claim there is a natural order of expression for deaf-mutes, and no more right have we to consider anything of that nature during the process of their education. Finally, and chiefly, since the deaf-mute, before he receives instruction, has little idea of language, or none whatever, and, since he can not express his ideas, in signs, understandingly, having no definite order of expression; therefore, whatever be the order of the sign language he afterwards adopts, it will not be natural, but *acquired*. And we may well doubt whether the vaunted "natural order" has any better foundation than tradition, and whether it is, in fact, anything but blind subserviency to the old despot of the learned world—Latin.

It is merely the Latin order of sentence re-christened. In illustration of this statement we may cite the use of the noun and its adjective. Shall we say a *black* horse or a horse *black*? The former is the English; the latter, we might say, the prevailing Latin order. If there be a natural law governing the order of words, it is that all unnecessary mental labor should be avoided; hence, that no wrong conception should be induced. Let the idea of a horse be imparted to a child, and instantly the conception of a particular horse is formed, probably of the one he knows best. This may be a white horse, and thus is formed a mental picture of a white horse; but now comes the qualifying idea, *black*, which requires the obliteration of the white and substitution of another color in the mental picture. In the English order the idea, *black*, admits no conception till united with some substance, and the conception is suspended till the idea of a horse admits its embodiment. If a natural order exists, it is here, and requires the adjective to precede its noun; but, in defiance of this principle, the order is reversed.

Now, if there is no natural order, then why undertake to teach them an order different from the English? If all the knowledge they can have must be taught them, why impose upon them the double duty of learning two orders instead of one? Why not first give them a correct knowledge of English, since this, manifestly, would be most useful to them?

Since it is my purpose to consider some of the fallacies of the present system before answering the question, "What should be the order?" I continue by noticing—secondly—some of the most prominent objections to the so-called natural order system; and, first, the system is incomplete. If there be a definite and universal order of the sign language, who can tell what it is? "Who is sufficient for these things?" If, as is claimed, the sign language is a separate and distinct language, having a natural order, where can be found the separate and distinct principles, the fixed and permanent rules? Where are the books from which the instructor may learn how to teach this so-called natural order system correctly? Where is your equivalent for the English, French, German, Latin or Greek grammars? I have yet to learn that any two instructors exactly agree as to the order in question, and this is not at all surprising, since, as previously stated, there exist no standard works on the subject. Would any of these difficulties arise, did we follow the English order? Would ample authorities and definite rules be wanting? By no means.

Since this natural order system is, manifestly, incomplete, there naturally arises another objection, more serious, by far, than the first. The teachings of this system are the prime cause of gross inaccuracies on the part of the pupil. Other causes, perhaps, tend somewhat to this result. As, for instance, several different words are often expressed by the same sign. Yet, that this and other minor causes are sufficient, aside from the one in question, to account for the gross blunders in composition of even the educated deaf-mute, I can not believe. It is true, every teacher has some idea as to what the so-called natural order of the sign language is; yet, since this system is not complete, he has no sure guide, and the result is, not only do no two teachers agree, but no teacher, at all times, renders signs in the same order. And, since a class seldom has the same instructor during its whole course, and, since the teacher is not at all times, so to speak, consistent with himself, how can we expect the pupils to be otherwise than very inconsistent and extremely inaccurate? The point is just here. Since, from a certain order given, in the sign language, the pupil learns to write the English order, then, by cause and effect, if the order given is not always the same, the order written must vary. Give a sentence, by signs, to a pupil, in an order not altogether clear to you, and require him to write it out in the English order, which certainly is not extremely lucid to him, and he will give you a mixture a Philadelphia lawyer could not unravel. This inaccuracy is the greatest bane to the scholar. It will stamp him as a failure while at school and haunt him ever after. Hence, I say, if the cause of this inaccuracy on the part of the deaf-mute is traceable, either wholly or in part, to the teachings of the system in question, then for this reason, if for no other, should the system receive, what it so richly deserves, the severest condemnation at the hands of every admirer of true scholarship.

Again. This system tends to retard the progress of the pupil. Since it is incomplete, and, since by its teachings the pupil acquires a certain looseness of expression, it must necessarily follow that his general progress is thereby greatly impeded. The aim of the instructor of the younger classes in particular, as I understand it, should be, not only to impart ideas to his pupils, but, further, to teach them how to express those ideas correctly. Now, if the teacher only partially accomplishes this result, giving to his pupils but a vague understanding of the English language, the effect will be, when

they take up the advanced studies of the course, they will discover the sad results of their previous schooling; they will be unable to comprehend many of the common expressions they daily meet in their new field of study; they will become discouraged, and who would not, under the circumstances; then, they will naturally lose that interest in their studies which is so essential to success, and, finally, they will become careless, wholly indifferent to the true aims of the scholar, and, when a pupil has come to that, he might as well go home and learn to hold the plow, or follow some other vocation requiring less mental effort, as attempt to attain any higher rank in scholarship. In the pupil's endeavors to learn how to express his ideas by two methods, he does not arrive at any degree of correctness in either, and thus his efforts, in a great measure, prove fruitless, and his progress is checked. Whereas, if he would direct his attention to the careful study of the English idiom alone, though his apparent progress, *perhaps*, might be a trifle less rapid, yet his ultimate progress would, I sincerely believe, be far greater, and his fitness for taking up advanced studies much superior.

One other objection and I have done. This system is a source of serious embarrassment to the pupil in after life. After he leaves the institution and begins his life-work in earnest, he must lay aside his sign language altogether, and, in communicating his ideas to others, depend alone on his knowledge of English. Though his mind may be ever so well stored with ideas, if he can not properly express them in writing, he will be seriously embarrassed, and, perhaps, utterly fail in his earnest endeavors to succeed in life. Better, by far, that he acquire less general knowledge, with the ability to tell others what he knows, than accumulate a great mass of ideas and lack in the all-essential power of proper expression. In the education of the deaf-mute, it seems to me, this fact should be ever kept in view. Though the teacher, by observing the natural order system, may be able, in common parlance, to get his pupils over more ground, which I do not believe, than by adhering to the English order, still, if his pupils can not express their thoughts in writing, so that they may be as well understood as in the other case, and we may reasonably suppose they could not, then, in a measure certainly, he has failed in his duty toward them, and, in after life, they will have ample cause to regret his teachings.

You have doubtless discovered from my remarks thus far that my faith in the so-called natural order system is rather weak.

What I may say in this essay hereafter will favor the order I believe should be adopted. After some preliminary remarks, I shall endeavor to answer certain objections often made against rendering signs in the English order. After the beginner becomes familiar with the proper use of the Article, Preposition, and such other parts of speech as might be termed non-essential, I do not say then that signs should be rendered in the English order for every word. After there can be no mistake but that the pupil understands the use of these simple words, then, in rendering signs, I would omit them, requiring, of course, that they be supplied when the sentence is written on the slate. But, during the whole course of the pupil, with the above exception, I believe the instructor should never depart from the English order when dictating signs in the class-room. At such times as the principal or teachers lecture, relate anecdotes, or engage in general conversation with the pupils, where the object is not so much to teach them the proper use of language as to give them general ideas—why, then the case is somewhat different. Then to strictly follow the English order would be too slow and tedious, perhaps; there might then be some excuse for clipping words and changing the order a trifle. Still, even then, I would say it is not essential that we overdo in our endeavors to annihilate the English language. Permit it to die easy, and give it a tolerably decent burial. So far as my knowledge extends, I am about to uphold a system in contrariety to the one now in vogue. It has often been remarked to me in conversation, “Well, the deaf-mutes *are* taught by the natural order system in all the leading institutions of this country, and have been for years and years in the past.” I entertain the very highest opinion of those noble men who have toiled so long and so faithfully, bearing the burdens and performing the duties devolving upon them so manfully and well, and I am sure they have been and are still doing what they believe to be for the best interests of the unfortunates in their care. I am aware that the presumption is in favor of what exists, and admit this to be an argument for the present system; but, though the burden of proof rests with those favoring a change, still tradition, though conclusive to a Chinaman, should not be so considered by Americans.

To render signs in the order of the English language, it is claimed, would be too slow a method for communicating ideas. In this fast age it is not surprising that such an objection should be raised. That a “short-hand” method may be substituted for lec-

turing and conversational purposes, I have already admitted. But, that the sure English basis should be abandoned in the class-room, and some method adverse to it be substituted, with a view to crowding the pupil along faster, I believe to be a mistaken notion; and, further, that one great reason why the deaf-mute advances so slowly, in point of intellect, is because he is hurried along in his studies far too rapidly. He is oftentimes given for study philosophy and chemistry before he can write an English sentence correctly, or compose a short letter to his friends without making a score or more of wretched mistakes. "Slow but sure" is a motto well deserving a prominent place in the guide-book of every instructor and pupil.

Again, it is claimed that the English order is too dry and tedious for the deaf-mute pupil. What speaking child, at school, ever learned the English alphabet with any great relish? What boy ever began the study of the ancient languages without, again and again, hurling his bitterest anathemas against them? Idleness, unalloyed, is a natural condition of man. What man can truly say that he honestly loves work, real genuine bone labor, for its own sake? The fact is, we would all be, at least moderately lazy if opportunity offered. There is another fact, however, which we can not ignore. None of the really good things of this life can be attained without hard labor. This rule has no exceptions for the deaf-mute. If he attain even a moderate degree of proficiency in knowledge, he must work for it—aye, and much harder, too, than the speaking person. If the so-called natural order system is easier, and, so to speak, more palatable to the deaf-mute than the English order—by so much then is it less profitable and worthy his attention. For variety, I term this objection to the English order, the lazy man's appeal.

Again, it is said to be unnatural for the deaf-mute to follow the English order. This objection, in substance, I have previously answered. This, and even far less potent objections, I might notice, but the reply to them all seem to me so patent that I shall not give them special attention at this time.

I come now to notice some of the reasons for following the order of the English language, in rendering signs in the class-rooms of our American institutions.

I believe this order should be adopted, first, because it is both complete and accurate. You remember one of the objections raised against the present system was its incompleteness. For ages have the best grammarians in England and America, labored to perfect

our language. As a result of their labors, we now have a language complete in all its details and accurate in expression. 'Tis true, the order is subject to slight changes, but not sufficient to effect my statement. Standard authorities are not wanting which serve as sure and safe guides for the teacher. Without a correct understanding of the English language to build upon, the American student, whether deaf-mute or speaking, can never hope to attain success, to any great degree in the field of study. But I will not say more concerning a fact so palpable.

Again, the English order should be followed, because thus only could the deaf-mute acquire a correct knowledge of the English language, or even approximate to it. I am willing to admit, again and again, that the deaf-mute can only, with great difficulty, learn the proper use of the English language; yet, I am sure, if he has a sound mind, he *can* learn, to a certain extent, at least, to express his ideas correctly. Now, he is either crowded along too fast, or else there must be some serious fault in the present system. I know, at times, too much is required of the deaf-mute; but I believe the difficulty may be traced to the natural order system. No speaking child could, under a similar system of training, learn to use the English language correctly; much less can the deaf-mute pupil. The speaking child must study our language, after the most simple methods, for many years before he can learn how to use it properly. The deaf-mute child must study, after methods equally simple, even much longer before he can attain the same results. But he can never learn it, or even approximate to it, by any more difficult or complex methods.

We must not forget that language is the vehicle not only of expression, but of thought, and the words or signs by which ideas are represented and first familiarized to the mind become almost inseparable concomitants and natural conditions of thought. Hence the extreme difficulty of acquiring fluency in a foreign language. What fluency would we acquire in English if we were first taught Latin; then, with the same disadvantages under which the deaf-mute labors, required to translate our thoughts into English. We can hardly over-estimate, if, indeed, we can estimate high enough, the power on the mind of the first language learned. We may easily learn that *domus* means a house. The language may become so familiar that each word readily suggests its English equivalent; but it is still extremely difficult to learn to *think* in another language than our own, so that no mental translation is required. Yet, hard

as it is to break the hold upon our minds of these concretions of ideas, so to speak, it is ten times harder to break the order of thought. We may learn to think in German words, but to think in German order is a still harder task. Yet this task, by the "natural method," we impose on the young deaf-mute. He acquires the habit of thinking in the "natural order," and never, in after life, may be able to break it. We require him constantly to carry on the most difficult part of translation, and how can we, under the circumstances, expect him to gain a correct knowledge of our language.

Again, the English order should be followed because it would result in affording superior facilities to the deaf-mute for acquiring ideas. The discussion of this point will necessarily bring out ideas quite similar to those expressed in treating the last objection to the present system; still, I can not well overlook the above fact in this place. If the deaf-mute pupil were always to remain in an institution, where all, or nearly all, use the sign language, having little or no recourse to writing, the case might then be different. Still, even then, my proposition would hold good. But, after the pupil leaves the institution, nearly every person with whom he comes in contact, talks and writes English more or less; and more, every book or periodical he can read, is, of course, written in our language. Now, my point is this: The better he understands the English language, and, according to my last proposition, he can best learn it by adhering to its order while at school,—I say, the better he understands the language, the more understandingly can he converse with educated men and women, and the readier will he comprehend the great historical facts which can only be gleaned from books, and the more profitably, too, will he study into the great truths of religion and science.

Finally. The English order should be followed because this would tend to remedy, in part, if not altogether, that looseness of expression now so prevalent in the productions of the deaf-mute.

It must be evident, to you who are so conversant with deaf-mutes, to you who have watched their conversation and read their productions, that they do not want for ideas. They could talk from morning till night, with no intermission, if permitted; and their productions, all in all, show much thought. What, then, is the difficulty? I believe it to be this: When they write out their thoughts, they express them, not in the English order, but in the order they have been most accustomed to use, in the so-called natural

order. In short, they fail in the converting process. Their minds not being sufficiently strong to grasp two opposite systems at once, they naturally acquire the system most commonly used. They never learn to use the English order correctly, because they never learn to *think* in that order. There can be no question, however, but that they *can* learn it, except they be *non compos mentis*, and, further, that they should be *required* to learn it. Grant, for a moment, that they have a natural order of expression, should they be permitted to cultivate it, when the result will be evidently pernicious? We say, man is sinful. Now, would you exhort all men to continue in sin and then expect that they would at last receive the reward of the righteous? Now, in case of the deaf-mute, if he has a natural idiom diametrically opposed to the English, should we encourage him to improve in his own mode of expression and then expect that he would eventually write good English? It seems to me we should use our utmost endeavors, rather, to disabuse his mind of every false mode of expression, whether natural or acquired, and teach him, at once, and only, the correct idiom, and thereby enable him to express his ideas, at least intelligibly. A short illustration will, perhaps, best give my idea, and shall suffice for further remarks on this point. A few weeks since, I was permitted to read the first draft of a deaf-mute's oration and valedictory address. Being the valedictorian of a bright class of deaf-mutes, his production may be fairly taken for illustration. His effort lacked not in ideas; indeed, they were many and most excellent. But what of the expression? If my memory serves me correctly, there was scarcely a correct sentence in the whole production. As nearly as I could judge, it was written in the "natural order," with a very slight tendency toward the English. Had that oration been rendered in signs, as first written, the real beauties of this so-called natural order, would have been admirably displayed. Now, *perhaps*, that young man would have made some mistakes had he never been tutored in the "natural order" system. But, I do claim, he would not have been guilty of so many gross errors in composition had he been early taught the order of the English language, with no schooling in the other system.

Those who have taught many years in our institutions, have said to me: "There is a great difference between theory and practice." Of this I am very well aware. I know I can not argue on the score of great experience. Still, what I have gained by experience

and careful observation, leads me to believe that my points are well taken. That signs should be rendered in the order of the English language in the class-rooms of our American institutions, and, further, that this is the only effectual method of instructing the deaf-mute in language, and, finally, that this course, if adopted, would be the most beneficial to him, in nearly all respects, it has been my endeavor to prove in this paper. If I have failed in my purpose, either in part or altogether, you will please attribute it, not to the weakness of the cause I advocate, but rather to my inability to present you all the facts in the case. I trust that the supporters of this theory, if there be any such present, will supply all deficiencies, for, I am well aware, much has been omitted, and answer all objections, if possible, that may be at this time or shall be hereafter, brought against it.

As I stated in the beginning, my object in presenting this article, is to draw out the views of experienced instructors, so many of whom are gathered here. If I succeed in this, I am content.

I thank you most sincerely for your kind attention, and trust you will pardon me for occupying so much of the time of this Convention.

MR. KEEP.—The real difficulty does not lie in the deaf and dumb, but it lies in the English teacher who has not yet properly learned the sign language. He wants to get rid of these inversions that the paper talks about, and the most natural way for him to do it is to go to work and destroy the sign language and make a new one. Dr. Gallaudet conducts services for the deaf and dumb in New York and Boston. On one occasion, while he was conducting a service in the city of Boston, a gentleman came in who, after looking on for some time, exclaimed, "Confound it, I can't stand this Ritualism;" and out he went. Our English friend is impressed in this way by the language of signs. It is all wrong end foremost to say that *meat eats a cat!* Why not put it right end foremost and say that the cat eats the meat. How can anybody think in that way? He at once comes to the conclusion that the sign language must be obliterated and a new language built up in its place. Now as to

whether the present order is the natural order or not, is of no consequence; it is an existing fact, there is a sign language and it is in the inverted order; it is no matter whether it is in the order of nature or not. It is true, the little child has no language—either the sign language or any other—and it would be possible, taking him apart from his deaf-mute friends or from his parents, who speak English, to teach him a language in any form; but if he associates with his deaf-mute friends he will inevitably learn their language, and in the order which actually exists. If you would avail yourself of the English language, or any other idiom of speech, you must avail yourself of what exists, and not of what does not exist.

H. P. PEET.—The object of the writer of the paper, as it seems to me, was simply to write an article in favor of giving up the natural order of the signs, the natural order in which ideas are presented to the deaf and dumb, and taking instead a verbal mode of communication, or signs in something like a verbal order, for instance, instead of saying by signs, "You happy to see," he would say by signs, "I am happy to see you." This matter has been discussed time and again in our reports and treatises, whether we should adopt the system of the Abbe de l'Epee, or some other system different from the natural language of signs. If you give up this mode of communicating with the deaf and dumb, you give up an essential means of instruction.

MR. HOLLISTER.—The first paper read this morning and the paper to which we have just listened, both recognize one fact, that the deaf and dumb write wretched English. Both attempt to account for that fact in the same way, by throwing it back on the sign language, and making that the scape-goat for all the poor English that the deaf and dumb write. The paper read this morning would substitute the manual alphabet and writing for the language of signs; and the one just read would substitute, in sign-making, the English order of words for the natural order of signs. In the last report of the New York Institution is a paragraph which I will take the liberty of quoting, because I think it exactly in point here: "By some the peculiarities which are noticeable in the written expressions of partially educated deaf-mutes are attributed to the use of signs. With more reason, they can be considered simply as the natural consequences of a limited knowledge of the English language."* The fact is, if the deaf-mute had a perfect knowl-

* New York Report for 1869, p. 29.

edge of English, he would write it correctly; and, until he has this knowledge, he will make mistakes. In the *Atlantic Monthly*, a few months ago, a series of articles, which, perhaps, all of you have read, was published, entitled "The English Governess at the Siamese Court." With other interesting items were several illustrations of the English which the King of Siam wrote. I never saw more peculiar deaf-mute English in my life. It was full of such expressions as we term mutisms; and, if it was brought here and read before you, you would say that it was just such English as you have seen day after day among our deaf-mute pupils. Now, if their imperfect English is to be laid to the sign language, pray what will you lay it to in the case of the King of Siam? He never saw a sign made in his life. To be consistent, let us recognize the same cause for the same faults of each, viz.: an imperfect knowledge of the language which they attempt to write. I regard the language of natural signs a high aid in the education of the deaf and dumb, and I would like to see it receive better treatment than it has had to-day.

I. L. PEET.—When I visited the school at Northampton, Massachusetts, where they use no signs, and when examining the articulating department of our own Institution, from which we exclude signs, I have noticed precisely the same mistakes in the use of the English language as are made by those who are taught by the sign system.

MR. McWHORTER.—I desire to ask Mr. Peet if those pupils use signs in their ordinary conversations on the play-ground?

I. L. PEET.—The pupil in our own articulating department, whose *deaf-mutisms* especially confirmed the impression previously made on my mind at Northampton, had been a pupil of Professor Engelsmann for three years previous to his being admitted into our Institution, and had not been accustomed at all to the use of signs. So that my statement in regard to that matter would not be affected by the inquiry; but I will answer the inquiry, that generally they do.

MR. McWHORTER.—We all know how strong is the force of habit. We know it as exemplified in musical action and in the manner of speech. We see it in children who grow up with the habitual use of different languages. One class of children, as was stated in the paper, will grow up and express their thoughts invariably in the order of the Latin language, while another will use

the order of the Greek, just as the deaf and dumb express their thoughts in what is called the natural order of signs. Now if any one can point out to me the principles, the grammar of the language of signs; if any one will tell me what is the natural order, it will gratify me very much. It does not seem to me that there is any natural order of signs, except as they are taught to use them. Now if we constantly use signs in the inverted order, placing the substantive first and then the adjective after it, we may expect the deaf and dumb pupil will write in that order. If you use the verb first and the substantive and adjective afterward, you must expect that the deaf and dumb person will write in that order. Now change the signs into the English order and you will find it to be the same way; the pupil will write in the order in which you give these signs. We may use as few signs as one may use in what is called the natural order and yet pursue the order of the English language. I believe the adjective should come before the noun, that the substantive should come before the verb, just the same in the sign language as in the written language. Not only in the school room, but also in the lecture room, in the relation of a story or an anecdote, and upon the playground, let the signs be used as nearly as possible in the order in which we think—as nearly as possible in the order of the English language. This is not impossible. We can express ourselves in signs in very nearly the order of the English language, leaving out the unimportant signs. Should we do so, by the force of habit, the deaf and dumb will fall into the expression of their ideas in the order of the English language. Of course they would leave out many simple and unimportant words, and these, by the instruction of the teacher, should be supplied; but as far as possible the instructor should follow the order of words in the English language.

MR. WILLIAMS.—It seems to me that this very difference between the order of the sign language and that of the English is one of the chief benefits to be realized in teaching the child language. If the signs are used in the order of English speech, then, when the pupil comes to write, it is merely a mechanical process, and you do not know whether he has the idea at all or not without translation into the other idiom as a test of his comprehension. This translation from one order to the other is a very great benefit in this way.

MR. PORTER.—The objection is often made, as was done in the article before us, to the natural language of signs and the proper order of that language, that there are no rules for the order which it is claimed the language requires. It is not true that there are no such rules, although it is true that the same idea can be expressed by signs in various ways and in a varied order, just as the same idea can, in words, be expressed in different ways and with variations of order. The main rule, probably, is this: that you must follow the order of pictorial representation; the order by which you can most successfully represent to the imagination what it is that you wish to describe. That, of course, need not always confine us to a single invariable order. Take this sentence as an illustration: "An old man found a rude boy on one of his trees stealing apples." You may begin by picturing first the old man, then the old man finding something, and then indicate that it is a boy, and then you represent the boy as on an apple tree; or, rather, to complete the picture, you represent an orchard, or a number of trees, and then show that on one of them there is a boy, and so on. In that way you get the whole thing into the mind of the person addressed. Or, on the other hand, you may begin with the trees, and say nothing at first about the man; here is an orchard of trees, and apples on them; then you represent the boy coming along and climbing one of the trees; or you may picture him as already on one of the trees; then you represent the old man as coming along and discovering the boy. Thus we have liberty of variation, though restricted to the order which pictorial representation requires. But I would ask the author of the paper whether he thinks he could get that idea into the mind of a deaf-mute by taking the signs in the order of the words of the English language? When you come to still more complicated language, utter confusion would be produced and no idea at all would be communicated, while by understanding the genius of the sign language and representing the idea as it would naturally be expressed by a deaf-mute, or, in other words, in the natural order of the signs, a picture is produced before the mind's eye conveying the entire idea just as it is intended.

Reference is often made to the Latin language as having a different order from that of the English tongue; but the Latin has no such invariable order. The Latin adjective, for instance, is not seldom placed before the noun. The truth is simply this, that, in

Latin, the relations of words being indicated mainly by the inflections, and not, as in English, by the order of the words, the order in Latin is left free to conform to the natural relations of the ideas and to the requirements of emphasis, the latter varying, of course, according to circumstances and the views and feelings of the speaker. It is a not uncommon error to ascribe to the Latin, and to lay down for the sign language, too strict rules of order. What is called the natural order, pushed too far, becomes really an artificial one.

MR. TALBOT.—When I commenced the work of deaf-mute instruction, sixteen years ago, I was pretty nearly in the same boat with the writer of the article before us, though I did not get quite as deep into the mud as did a fellow-teacher of mine, who, for a great while longer than I, insisted that the natural order of language, and the order in which we should instruct the deaf and dumb, was exactly the order of the words in the English language. I got over it much sooner than he, and, perhaps, the reason was, that I had a pretty good classical education; perhaps I was "too much tied up to the Latin," as the writer of the paper has suggested. I would say that, in my opinion, this order of signs of which we have been speaking is really not the order of *language*, but the order of *thought*. I think that is a strong point that we have a right to make, that the order of the sign language is the natural order of thought. Can any mental philosopher or metaphysician think of such a thing as a *black*? Precedent to that inevitably comes something else; you can not avoid it—"A black!" Black *what*? You can readily think of a black horse, a black table, or a black hat; but the idea of that something, whatever it is, necessarily comes first. The order of thought is *something thought of*, before you attempt to *clothe* it. That is the whole gist of the matter; that is really all that we mean when we say that the signs should be used in such and such an order. You should express thoughts to deaf-mutes in the order of thought, in order to convey to them forcibly and clearly and fully the idea you wish to convey.

E. M. GALLAUDET.—I have listened to the paper which has been read this afternoon, as I listened to the paper read this morning, with a very great interest. I have followed the discussion as closely as I might, with no less interest; and I see, running through it all, the fact, which I am very glad to have acknowledged here so

plainly in this convention, and which we have all to look in the face, that the deaf and dumb, as a class, do not master the English language. I take it, that is the confession of the discussion and of the article—that the deaf and dumb in our institutions, as a class, do not master the English language. I consider this a very serious confession. I do not know that I can say when I first became aware of that great fact, though I can look back to a time when I was not aware of it, in my experience as a teacher of the deaf and dumb. But it is a fact of which I am fully satisfied; and I find it pretty well confessed here to-day. Other evidences of this fact have also come to my knowledge. To the college at Washington have come students from various parts of the country, representing a large number of the institutions. Those pupils have come to us for the purpose of extending their education; of going into the study of various branches of learning not taught them elsewhere. We, of course, have to examine them, in order to learn what have been their previous attainments; to learn how far they have mastered that language, which, in the college at Washington, is made the basis of communication and instruction; I mean, not the sign language, but the English language. In the working of our college, we find young men of fine minds, who have had the best advantages that the country can afford, in institutions second to none, who doubtless have had faithful teachers, and have been earnest and persevering themselves, and have a great ambition to be scholars—we find such young men not by any means masters of the English language. In saying this, I mean, not masters of the English language in its comparatively simpler forms—not, of course, the elementary forms, but the simpler forms of expression. In some of the middle classes of the college, we have young men whose minds are well stored with facts, who have a good knowledge of mathematics and the natural sciences, who, perhaps, know something of French and a good deal of Latin, and who yet are not masters of the English language, as we feel, and as every one of you would admit if placed in communication with them, they ought to be. This seems to me a serious fact, and it leads me to inquire, why and how has this come about? In our college course we can not say to these young men, because you can not write the English language absolutely correctly, you must go back into the preparatory department and study there five or six years before you can go through college. They are young

men who are well able to appreciate and profit by a college course; they can, with the aid of text-books and the instruction of their professors, obtain a fair understanding of the studies of the course. They, however, show (and it is one of the sources of difficulty that we find there) that they are not masters of the English language, because they can not take up the text-books and use them with facility—text-books, too, that we should call rather simple, on the whole—and show that they get hold of all the ideas designed to be conveyed by the authors.

In the paper of this morning, in the paper of this afternoon, and in the discussion, we have had several views; but I take it, that it is all to this point—that the deaf and dumb do not, under our present system of instruction, master the English language. This is attempted to be accounted for in various ways. I have spent many hours in serious reflection, inquiring, why is this so? All of us have thought of it, and I am not sure but the minds of those who are yet young in the profession may bring to us ideas that would not be reached by those who have been jogging along in the harness for a long time. And, for my part, I desire to thank the gentleman who has read the paper for the pains he has taken. While I am not prepared to agree with all the points in it, I am anxious to sustain the gentleman from Louisiana when he says that the use of the sign language, in an order which should far more nearly correspond with the order of the English language than that which is commonly used in our institutions, would be of immense advantage to the deaf and dumb. This is not a new idea to me. There are those with whom I was associated at Hartford twelve or fourteen years ago who may perhaps remember that I held these views at that time. I have held them through a period of fifteen years, and, in my own public sign-making in Washington or wherever I am, my aim is to present the thoughts that I have to give in the sign language, as nearly as they can conveniently be given in the order of thought in the English language. Mr. Talbot has said that the order of the sign language is the natural order of thought. You may take that up and look at it metaphysically, and show that it is, indeed, very hard to conceive of a *black* before the object is mentioned; but I claim that when our minds are in operation and thought is flowing, it flows in the order of the language with which we are most familiar. If I should go to Germany and associate with Germans every day for years, until

that language becomes more familiar to me than my mother tongue, I should then think in German. I have the testimony of Germans and of other foreigners who have come here, to sustain me in that. So that, instead of the mind thinking according to an invariable succession—first, this thing and then that—I say that, in ninety-nine cases out of a hundred, we think in the order of the language with which we are most familiar. I think that is borne out by the deaf and dumb themselves; they think in the order of the sign language, not because it is the natural or philosophical order of thought, but because the language of signs is the language with which they are most familiar.

Now, what is the object of the instruction of the deaf and dumb? What is the principal object? I will leave out of view that great end of all education, which is to fit man for the companionship of his Maker, which looks to the world to come, and far beyond that which now is—for that is, or ought to be, the grand, great aim of all right teaching—and I will take it, that the end of deaf-mute instruction, considered from an educational point of view, is to prepare the deaf-mute to live in a world of hearing and speaking people, and sustain himself. He is to be fitted to live in such a community; he is to be trained, while in school, so that he may be fitted to go out among hearing and speaking people, and maintain himself in all the relations of life. It is to work out the grand problem of a human life. What does he want first? What is the most important thing—the thing we use day by day in pressing our interests in the face of our fellow-men? What could we do without a more or less perfect mastery of the language of communication with them? The answer is patent. So the deaf-mute, when sent out to solve the problem of his human life, is to be furnished with those means that will enable him best to sustain himself and his own interests. In educating him we are giving him, as far as we may, certain things to enable him to make his way in the world. I do not defer to any one in my admiration of the sign language. It is known to most of you that it is the language of my mother—I may say it is my mother tongue. It is a beautiful language; I admire it. I admire the grace of it, the force of it, the rhetoric of it. I admire many things about it, and regard it as a beautiful language; but, I must say that, for deaf and dumb children in school striving to master the English language, it is a very dangerous thing. That may be

regarded as a strange utterance for me to make, but I make it advisedly. And why do I make it? Because the main object to be attained by the school-training of a deaf-mute child is to enable him, as far as you may, to master the English language. That done, other things follow, as a matter of course.

Now, if one of you has a child whom you are anxious to have learn the French language, you know that the best means of giving it to him would be to place him or her in a family or a school where French was commonly spoken. We know that if that child was placed in a school or in a family where nothing else was spoken, it would be but a very short time until it would learn to speak French, and that it would finally master the French language. Then, if we want the children in our institutions for the deaf and dumb to master the English language, what have we to do with the sign language? I answer, *as little as possible*. I would not be misunderstood;—there are uses to which the sign language is put that are invaluable; and, while I say that the education of the deaf and dumb child *may* be conducted without the sign language, I do not say that I think it can be *best* done without the aid of the sign language. But I would bear in mind every hour of the day and every moment in the hour, that the sign language, in a school for the deaf and dumb, is a dangerous thing. I dare say that my words, if reported, will go abroad and be used as being a declaration on the side of the Articulationists, as they are called. I therefore wish here to disclaim anything of the kind. I do not say, by any means, that the Articulationists have any better system of instruction than can be had in connection with the use of the sign language. Far the contrary; I only say it is a *dangerous* thing. The tendency of the sign language is to its over-use in a school for the deaf and dumb. Its ease, the readiness with which we can reach the deaf-mute child's mind by it—the “laziness” of it, as Mr. Talbot well expressed it to-day—these features are very apt to lead to its over-use. It is easier to give the child the idea you wish to convey by means of signs than to stop and consider what is the English phrase that is adapted to that child's mind. It is easier to give a short explanation to a pupil in the sign language than to stop and consider, and give a careful explanation in the English language that the child can understand. A child comes to us with a paragraph in a book that he does not understand; the tendency at once is to give that explanation in signs. The practice is

to give the entire lesson in signs, having first written the lesson on the board. I do not think it is a good practice. If the child is answered by a different expression of the same thought in different language, so couched that he can understand it, in that simple act an evil tendency has been corrected, and a good tendency has been strengthened. The mechanical nature of language in the English order has been represented here to-day in such a way as might lead us to conclude that it is an objection to a language that it is mechanical. I beg leave to ask, what language is there in existence that is other than mechanical? How thought comes and goes, we can not tell, but we have what is sometimes called the "vehicle of thought;" it is language. I never heard of a *vehicle* that was not a piece of machinery, and language is pure mechanism, in one point of view. In proportion as it is a perfect machine, well oiled and having all its parts adapted to easy and rapid motion, in that degree is it language in its perfection. When we see a man whose thoughts struggle for utterance, and who stops and hesitates—who has to consider what words he shall choose—we oftentimes perceive that the majesty of thought is dragged in the dirt by a studied attempt at language; but when a man has only to say to his thoughts, *move*, and the mechanism of language bears them along we hardly know how; that, we say, is the perfection of language.

When we come to undertake the mastery of a foreign language, I claim that the best method of acquisition is that which is purely mechanical. I was once, myself, under the necessity of giving attention to German at a time when I needed to use it, and to use it at once. I entered on the study in a purely mechanical way—a way that the teachers of German in this country would laugh at as unphilosophical. I did not care about the philosophy of the thing; I wanted to talk with Germans; I wished to gain enough knowledge of some parts of that language to make it of service to me. So I procured a German teacher, required him to furnish me such German in sentences as I knew I should have to use directly; and he gave me such sentences. I had before me a German lesson and its pronunciation; I would take a sentence and read it over to myself again and again; then lay the book down and try to pronounce what I had just read; I could not start the first word. Then I would take up the book and read again, and again try to pronounce the German sentence. This process I repeated until at last I would be able to take up the sentence and run through it

from beginning to end, without stopping once to think what the grammatical structure or the syntax of it was. I knew, however, that when I rang the door-bell of an institution for the deaf and dumb, called for the officer in charge of that institution, and wanted to ask him about anything connected with his institution, I had sentences at my control, of which I was absolutely certain; and those sentences I could employ without any more reflection as to what words I should use than if using English sentences. Now, I claim that that knowledge of German was absolutely and purely mechanical. I did not attempt to acquire the principles of the German language; I knew that certain sounds that I had learned, parrot-like, would convey, with precision, the idea that I wished to convey, and that was all. And yet this parrot-like use of language is the one that we are pursuing every day. We do not stop to inquire what language we are using. As I went on in this course of study it became easier and easier, and I, by and by, found myself capable, to an astonishing degree, of communicating thought and receiving thought from others, from that purely mechanical acquisition of a very small part of the German language. Observe, now, the application of this to the case of the deaf and dumb. I send my deaf-mute child to an institution for the deaf and dumb; I want it there to master the English language. The use of the sign language, except in those cases where it is absolutely essential, and best for the attainment of this other end, is pernicious. It hurts; it pulls down; it undoes; it brings forth groans and grunts, and expressions of dissatisfaction and disappointment from teachers. We have then to go to work, after all, and undo our work, and try to arrive at the desired result in a different way.

I had no idea, when I arose, of extending my remarks so far. The discussion, I trust, may go on; and I have only this thought more to utter: That I have never yet seen anything that led me to think that the sign language, used in the order of the English language, was less expressive, or less clear, or conveyed a less clear idea to the mind, than when used in that order which is called the natural order of thought. I have asked the question many times of our students, and the answer has been, so far as I remember, without exception, that they preferred to be addressed in the order of the English language—that in being thus addressed they gain a better idea of what is being said. Of course, there are young men who have attained, notwithstanding the diffi-

culties that I have spoken of, to a better use of the English language than the majority of those who have gone through the course of study in our institutions. I have had occasion, in our college at Washington, to translate, many times, lectures which have been given to the students by members of Congress and other gentlemen in Washington, who would be interested enough in them to come and lecture to them. It has been my invariable practice to endeavor to make my work a translation—I should say, not a translation, for I am speaking of the sign language, a language having an order of its own, different from the English, but to make it a *relation*—of the order of thought, as presented by the lecturer; to follow and give his expressions as nearly as possible, and, without tying myself down to put in all the *buts*, and *bys*, and *ands*, to give the true order of thought. Please notice me a moment while I render the Lord's prayer, in signs, in the order in which I am accustomed to render it. (After which the speaker proceeded.) Many customs prevail that differ somewhat from this; but I have endeavored to follow the order of thought as clearly as possible. (Here the speaker gave another mode of giving the signs, and proceeded.) I believe I there followed very nearly the order of the English; and that is the order which I feel it is important to follow on all occasions in our use of the sign language in the instruction of the deaf and dumb. I see nothing to be gained by the inverted order, as it excites in their minds something that is constantly fighting against the work of instructing the deaf and dumb in the use of the English language. We had far better work a little harder and reach the mind of the pupil in the order of thought that he has to use in his general contact with men.

I do hope that this subject may be thoroughly discussed. I have thrown out these thoughts without preparation; I feel that this is to be the great question of the Convention: Why the deaf and dumb do not master the English language; and these collateral issues, whether it is because of the inordinate use of the sign language, or too much explanation, this kind of text books or that, these are the points we want to solve; and I trust that the discussion will be continued until we advance far toward a solution of this question. If we shall do that, then we shall not have come all these thousands of miles in vain.

MR. KEEP.—I am very sorry, for one, to have the attainments of the deaf and dumb, under all the difficulties that they have to encounter, belittled for the sake of establishing a theory—to have the proclamation made here, to go forth to the world, that, after all our efforts to educate the deaf and dumb, they do not *master* the English language. But, who ever claimed that they do? It is the wonder of the age that they accomplish so much, considering the embarrassments under which they labor. To say they do not master the English language, is simply saying that they are deaf and dumb, born into the world under very great disadvantages; but God has so wonderfully constructed the human mind, that, of its own native force, it has invented a way to communicate its ideas. The question before us is, whether we shall, before we have reached the top of the scaffold, knock out the foundation upon which it rests—whether we shall stand on the ladder and pull out its rounds above us, and flatter ourselves that we are going up all the faster. Would you destroy the French language in order thereby to hasten the acquisition of English? Where there are two spoken languages used in one family they do not find it necessary to destroy the genius and the idiom of the one and go into a barbarous dialect of jargon in order to acquire a knowledge of the other. On the contrary, each person speaks his own language, and speaks it purely and without regard to the other. It seems to me monstrous that it should be asserted here that the sign language, as is confessed by all, the only medium we have by which to introduce the deaf-mute child into the knowledge of English speech, is a dangerous thing to use in the instruction of deaf-mutes.

It has been said that it is a very easy thing to use the sign language. I affirm that it is not an easy thing to use it correctly. There are very few, comparatively, who perfectly comprehend it. To use the sign language clearly and felicitously is a matter of great difficulty, and it is because of the great difficulty of doing so that some of these young teachers, and some old teachers too, try to get into another and an easier road. Dr. Gallaudet has referred to his experience in learning the German language; he learned a few phrases, he tells us, and they carried him through. It reminded me of an incident that came under my own observation in the city of New York. I had occasion to go to the Commissioners of Emigration, and chanced to encounter a German who had just landed, and who had, to all appearance, been studying the English

language on the same plan that Dr. Gallaudet tells us he studied German. The colloquy was something like this:

"What is your name?

Three dollars a month.

How old are you?

Three dollars a month.

Would you like to work on a farm?

Three dollars a month."

E. M. GALLAUDET.—I must say that the relation of this story, by way of caricature of my study of the German language, seems to me hardly kind or generous on the part of my friend, Mr. Keep. Were I easily irritated, I should doubtless be much disturbed by his insinuation. But I trust I may, at least, be allowed to enter my protest against the use of such personalities in this Convention.

H. P. PEET.—If a thing is to be done, there is a *how* to do it. In the rendering of the Lord's prayer by Dr. Gallaudet, following, as he did, the order of the words in the English language, I wish to inquire if he supposed that the signs that he employed in that order would be intelligible to his pupils, if he had not first taught them the meaning of the words which he employed. How is he going to teach them the meaning of the very first word? How does he teach them the meaning of the word "Father" and "in Heaven?" He has to teach them those words individually. When he employs signs in the order of the words, having previously instructed them in the use of the words, then the meanings which those signs convey are perfectly intelligible; otherwise they can not be.

Then, sir, he endeavored to enforce his argument for the disuse of signs by referring to the manner in which a child masters the French language. He places the child in a French family, and the consequence is that in a short time the child, by usage, as it is well known, will learn the use of French. He learns it very easily, just as a child learns English. Now, where is the use, under these circumstances, of putting a deaf-mute into a deaf-mute institution at all? Why not put him into a common school, and let him there learn English by usage? It seems to me that if the use of signs is pernicious, and if they are not to be employed in teaching the meaning of words, our institutions should be abolished and the deaf and dumb children should be sent to common schools, just as they are in some instances in France, to learn English by usage, just as

a hearing child learns German or French by usage. I have not been more astonished in the whole course of my life than I have been at the utterances made on this occasion by the President of the Deaf-Mute College at Washington, so totally different from everything which was taught by his illustrious father, who had implicit faith in the importance and in the full power of the language of signs as an instrument of instruction and of communication, which he held and acted on through life. In a letter inclosing his apology for non-attendance at the first convention of American instructors, which was held at New York, he says:

"I do hope that one point will be thoroughly considered and its vital importance appreciated (whatever difference of opinion may exist with regard to the extent to which signs should be used in the education of deaf-mutes), viz.: That a teacher of deaf-mutes can not be thoroughly qualified for his profession without being master of the language of signs—*natural*, as expressed by the countenance, gestures and attitudes of the body; and *artificial*, as far as art has enlarged and perfected this natural language."

There are instances, I admit, where deaf-mutes have learned English by means of usage; I met one such case in England when I was there; he knew nothing of signs, but could write very well, and would answer questions intelligibly. And I conceive that, under certain circumstances, a child may, though deaf and dumb, learn English by usage, possibly; but I do not believe that the same progress can be made in the acquisition of the English language in any other way as can be made by the use of signs. The idea can best be communicated in the language of signs, without any reference whatever to words, and, in fact, it is the only poetry and the only eloquence that deaf-mutes can appreciate. It seems to me that if you were to omit it altogether, the pleasure which they would derive in the acquisition of the English language would be entirely obliterated.

MR. PORTER.—It is acknowledged on all sides that it is important for us to bring the deaf-mutes as quickly as possible, and as fully as possible, to think in words. Of course, that involves thinking in the order of words. That, however, is a very different thing from thinking in signs arranged in the order of words. Undoubtedly deaf-mutes are, to a greater or less degree, under a disadvantage in respect to making progress in language, as a consequence of the habit of thinking in signs. I have observed, in our institution at

Washington, that some of those who are very expert in the use of signs, expressing their ideas in that way with great readiness and graphic power, do not make the progress in language that I think they would do if they had less facility in the use of signs. When they read or study a lesson, I think they hold the ideas that they have gained rather in the form of signs than in the form of words; and in that way they fail when they come to express those ideas in words. Of course, they lose all the advantages which the practice of thinking in English words would give for gaining a familiarity with, and a mastery of, the language. The difficulty to be overcome does *not*, however, lie mainly, or much, in the mere difference of *order* between words and signs.

President Gallaudet speaks of the ability to render words into signs, following the order of the words, and tells us that he finds that method acceptable to the students. My own observation is, that those who like it are those who have previously acquired a knowledge of words; and it is only so far as the signs used suggest words that they have already learned, that they like it. Of course, so far as it does that, it conveys ideas to them more fully than the language of signs would otherwise do. But what we want signs for is mainly for the purpose of explanation or exposition of the meaning of language to those who do not, as yet, know the language. Now, for that purpose, we can not make use of the signs in the order of words; we must adapt our sign language to their minds; we must put the signs into the shape in which they will most readily gain access to their minds. If you were teaching a Frenchman the English language, you would give the idea to him in perfect French, with which he was thoroughly familiar; you would not mangle the French in communicating your thought. After he has the idea, then, if you can get him to leave the French and take the English, so much the better, as a matter of course. To convey to our pupils a knowledge of the English language, we must use signs in the way that is best adapted to convey the idea and to make a vivid impression of it on the mind, and then we must make them learn the words; and if, after that, you can get them to throw away the signs and stick to the words, do so.

It is often said that we had better follow the order of words in the simpler combinations—say “a black horse,” instead of a “horse black.” That is a matter of very little consequence—of none at all except to beginners, for others will readily make the

transposition in their own minds. In a great many cases the order of the words in our language is as much one way as it is the other. For instance, a *pictured fan* and a *fan with pictures on it* are the same thing; the idea is essentially the same, and there is no advantage, so far as habits of thought are concerned, to put it in the one order rather than in the other. To say *a horse of a black color* is as good English as to say *a black horse*, though the order of the ideas in the one expression is inverted in the other.

MR. WILLIAMS.—Dr. Gallaudet appears to misapprehend a remark that I made. What I intended to say was, not that the order of signs was a mechanical order, or that the order of the English language was a mechanical order, but that the translation of the signs, when they are given in the order of the English words, into language, is simply a mechanical process. And, as we all use these signs merely as a means of instruction, if we give them in the order of the English language, when the child produces them on the slate, we do not know, we can not know, whether the child has in its mind the idea expressed by the words or not. It is like a child studying Latin: the instructor reads off to the child a Latin sentence and asks him to reproduce it in writing; he does it; yet perhaps he does not understand one word of what is there. It is merely a mechanical process. And this is the idea I meant to convey in regard to the signs, when given in the order of the words in the English language.

MR. BULL.—Whether the deaf and dumb ought to be expected to master the English language or not, they come far enough short of it, to justify us in keeping up this discussion upon what are the best methods of teaching them language. I was much interested in the paper that was read this morning on the subject of "Language," and I agree with it fully so far as it goes. I agree with the remarks on the importance of practice and repetition. I regard them as very essential to the acquisition of language. But, at the same time, I think there is a good deal to be said for *theory*. It is quite important to know just where to begin to teach language, and in what order to teach it. When I first began to teach the deaf and dumb, after the pupils had learned some little of language, I began, as it were, to be out at sea, hardly knowing what principles of language to teach next. All language is made up of propositions; and there is a natural order of propositions, and we can find out that order, and thus present language to our pupils in an orderly

way, and can carry out the system by methods of analysis, and by means of diagrams and symbols. That kind of thing which has been called, in the paper referred to above, "scaffolding," is about as important in our work as scaffolding is in building. How can you erect your building any quicker, or as quick, without scaffolding as you can with it? So I claim that the use of symbols and the orderly presentation of propositions is a matter of very great importance. I have found, in my experience, a great advantage from the use of these methods. Pupils, that had been taught for years, and that were troubled to understand the proper use of the relatives and conjunctive adverbs,—points in language, which are so difficult for pupils to get hold of, and which many of them never do understand,—by these means were enabled to get, in a very few months, a clear knowledge of the right use of the relatives and of involved forms of expression. It was wonderful how these methods seemed to open language to them.

I did not intend to make any extended remarks, but I hope we shall hold on to this subject of methods of teaching language, until we make some good, solid progress in it.

P. G. GILLET.—The course of the discussion has carried my mind back to the session of the Convention held in Columbus, Ohio, eighteen years ago, when a gentleman, who was then recognized as one of the prominent men of the profession in this land, pronounced the language of signs a mere jargon. I did not then understand the difference between the natural language of signs and the methodical language of signs; and if he drew the distinction it was not impressed on my mind so that I remember it. But I remember the extreme harshness of the remark as it sounded to my ears. I had supposed up to that time that the language of signs, being the invention of one of the latest centuries in the world's history, was one of the most perfect things the world ever knew. It has been said that the language of signs is the best thing that God has given us to aid us in the instruction of the deaf and dumb. That is one of the points in controversy. The deaf-mute children that we have to instruct have minds as quick and as bright as the minds of any of the children that go to our common schools, and what we have to do is to make them as nearly as possible like the best specimens of normal children. I am, myself, impressed somewhat differently from what has been stated here by the venerable gentlemen opposite, (Dr. Peet.) Unlike him, I feel a senti-

ment of respect and admiration for the man who is willing to tear down even the structure that his father erected, if he thinks there is a promise of building up a better. I have a great respect for all that is old, when it is the best for its purpose that can be obtained, but when something better can be had, it is our duty to stand for and receive it with open arms. I think if our friend here (Dr. Gallaudet) has made any mistake, it is not in admitting that we have not the best, but in asserting that another system, which is yet only in its incipency in this country, is not the best. That is a question that time and experience must determine; we are now engaged in the solution of that problem, and it is yet too soon to decide the matter one way or the other. But I stand by my friend (Dr. E. M. Gallaudet) in his desire for progress and improvement in the art of instruction, and say, let us hold on to all that we have, and improve upon it as fast as we are able: "Proving all things, holding fast to that which is good."

H. P. PEET.—It is one thing to boast in putting on the harness, and another in taking it off. President Gallaudet has not shown results here, and results are to be determined by experiment and not by theory. I certainly desire as great an improvement in the method of teaching the deaf and dumb as any member of this Convention, but I certainly do not wish to hear the instrument, that we have employed hitherto in accomplishing what has been done, called a "pernicious" thing. There is no doubt that signs, after verbal language has once been acquired, may be used too much; the manual alphabet, writing, or, if you please, vocal speech should be employed, but, to say that signs are a nuisance, seems to me to be carrying the thing entirely too far.

P. G. GILLET.—I do not wish to be understood as confirming here the remark made by Mr. Brown in the Convention, to which allusion was made. My position is, that we have not, in the matter of instructing the deaf and dumb, reached results that are wholly satisfactory, and I understand that Dr. E. M. Gallaudet is seeking for something better than what we now have. In that I join with him heartily.

E. M. GALLAUDET.—Dr. Peet asks me for "results." The primary department of the college at Washington is a very small school; its members are not counted by the hundreds, but by the score. We can not point, therefore, to so many bright pupils who have gone out from our college as you can, but I am happy to say

that there are some to whom we can point, when it becomes important to do so. There is employed as a clerk in one of the departments at Washington a young lady who lost her hearing in Poland, where she was born, at the age of a year and a half. When the College was organized she came to us with an amount of knowledge equal, perhaps, to what would be acquired in two months at a good school; so that I may, perhaps, justly claim that her education was conducted in our institution. Her teacher, Mr. Denison, who has been in our institution for thirteen years, entertains very much the same view that I do in regard to the use of the sign language; perhaps he would not go quite so far, but in the main we agree. He was the only teacher of this young lady through her primary course of seven years. She was then in the preparatory class of the College for two years, and has, therefore, had nine years of instruction. That is not an unusual length of time in our institutions where High Classes exist. If I had not been asked for results I would not have ventured to allude to what we have done; but, under the circumstances, I feel authorized to do so; and I venture to make the claim, with regard to this young lady, who is, to all intents and purposes, a congenital deaf-mute, that she has a very much better mastery of the English language to-day than the majority of those who have gone through a course of study under similar circumstances. I make the claim with very great reluctance, but with the feeling that I have a right to make it. I know how she writes the English language, and how she understands it. I have met a great many congenital deaf-mutes, who had equal advantages with her, who have not the same mastery of the English language that she has.

Allow me to say that I had no idea of "putting off the harness," to use the language of Dr. Peet; on the contrary, I may be said to have just put it on. I have been laboring for the cause of deaf-mute education for about fifteen years, and I am still seeking for light and striving to find a "more excellent way."

H. P. PEET.—I wish to ask Dr. Gallaudet, whether the language of signs was employed in the education of that young lady.

E. M. GALLAUDET.—To my knowledge, in the education of that young lady, in the school-room the language of signs was used much less than is common in the education of the deaf and dumb, and, when used, the signs were employed in that approximation to

the order of thought in the English language that I have mentioned to-day.

H. P. PEET.—When words are once understood, then certainly signs may be properly used in the order of words.

MR. KEEP.—I wish to ask Dr. Gallaudet, if his method of instruction was used in the education of that pupil from the first, or at what point natural signs were discontinued and signs in the order of words commenced?

E. M. GALLAUDET.—I am sorry Mr. Denison is not here to answer the question; he was the teacher of this young lady, and to him belongs whatever honor may result from it.

MR. KEEP.—I wish to ask, if Dr. Gallaudet entertained these views that he has expressed to-day nine years ago.

E. M. GALLAUDET.—I expressed these views before I left the Hartford Institution in 1856. I have expressed them repeatedly to individuals, but have not felt called upon to express them before in this public manner.

MR. KEEP.—What is the probability—that Mr. Denison conducted the education of a deaf-mute for that number of years in the old method, or that he did it in this new way?

ISAAC LEWIS PEET.—I think, perhaps, the discussion has proceeded already quite as far as it is proper that it should, as those who have already expressed their views, have made it very evident what their opinion is. And I think the whole Convention will agree that in teaching language to the deaf and dumb, as fast as our pupils gain a knowledge of it, we should use it under all circumstances, in the school-room and out of the school-room. And I do not believe there is a single member of this Convention that would take exception to this position. Teachers, through a tendency to use the language of signs when not necessary, may overdo the matter; and it is a wise caution to say: Do not use signs when you can just as well use words. But I do not believe that, if President Gallaudet was situated otherwise than he is, he would make his remarks so strong in regard to the order in which signs should be used. I have had a part of the same experience that he has. I have gone down lower than he, however, in my daily work; and his daily work, on the average, is somewhat higher than mine. He is dealing with the best educated deaf-mutes in the country, who are almost hearing persons in their knowledge of language; in fact, it was remarked to me on one occasion, that it was not a teacher of

the deaf-mute that was wanted in the college, but the teacher of one who is essentially a hearing person; and that knowledge must be communicated there either by the manual alphabet or by writing.

But where I agree with him is, that when you have a public lecturer come to address your students, you want to give to all the intelligent ones the lecturer's ideas as closely and as perfectly as possible. In order to that end, we should have as perfect signs as possible, and as many of them as possible, to convey abstract terms; so that when he brings out a thought in abstract terms, we do not have to go to work and analyze those terms, but give each one of them directly, by a short sign. If the teacher should use strictly natural signs in translating the remarks of the lecturer, he would, while using an inverted order, be in danger of falling behind, being obliged to wait till the completion of a sentence before he could convey its meaning. If he resorted to dactylology, it is doubtful whether the pupils could follow the extremely rapid spelling that would be required; and if they could, they might fail to understand him. A single word, for instance, the meaning of which could not be easily divined from the connection, might, if unknown to them, prevent them from comprehending an entire proposition. This would not be the case if the words were given through signs in the English order. Being familiar with signs, the *terms* employed would present no difficulties to them, and having been instructed in the principles and general logical order of the English language, they would attach a distinct meaning to all that was said.

On this account it is my practice, in translating a discourse given by another, to use signs in the order of words, and I expect that all of the pupils who are above a certain plane will follow me easily. We have introduced, into the New York Institution, a great many abstract signs, and our pupils can understand what is said, very satisfactorily, by their use. Perhaps you saw, in my own translation a while ago, that I followed pretty much the order of speech, and that I also employed some signs that are not common. But when I am giving clause for clause, and word for word in this way, I am aware that many of our pupils attach but little signification to what is being said, and look on out of politeness merely. There is a class of them, however, that do understand it, and that would understand much of it, if given in language, without the intervention of signs. The place where the proper use of signs comes in, is not with this particular portion of our

pupils, but with the lower portion. And it is there, that I think I would differ with Dr. Gallaudet; I would try to give the signs in the way that they are accustomed to use them among themselves. If there are sentences that they can not understand, I would give the idea to them in signs that they can understand. There must be such a use for signs somewhere, or there would be no institutions for the deaf and dumb. I do not myself believe in explaining a lesson, and having the pupils commit it to memory, and recite it next morning from memory, but I believe in making them show me that they understand it; and it is the practice now for the pupils to translate the lessons into signs, and not for the teacher to do it. And I have gone so far as to say that the teacher's *forte* should be to comprehend the signs, and that of the pupil to make them. There are men in the profession who can express a great many ideas in signs, and who yet, when a deaf-mute talks to them in signs, can not understand him. I think it should rather be the other way. The deaf and dumb pupil should be constantly called on to account for the faith that is in him, and to show that he understands not only each word but the whole of the sentence. Hence, with us, the lesson is read by the pupils, and the teacher watches all the time to see if they understand it; and if they do not, then he teaches them to understand it.

It is in this view, that the sign language is, as has already been remarked, a test of comprehension. If, in reading, the pupil confines himself to giving a sign for each word, we have no evidence that he understands the sentence, but if he render it into that form of the sign language in which he naturally expresses his thoughts, we are able to ascertain precisely what grasp of the idea he has in his mind.

Then we need to use the sign language in another way, and for another purpose; we want to see whether the pupils can express, in the English language, an idea given them through signs. For example, we tell them a little anecdote, or a short story, in signs. Now, if we tell it in the order of the words, all the pupil would do, would be to attach to the first sign the corresponding word; then, to the second and the third in like manner, and so on; and if he did that, it would not prove that he understood it at all. But, on the other hand, if, when the story is told them by signs, in the order in which they are accustomed to talk, they can then translate it into the English language, by considering what is the

subject, what is the verb, what is the object, etc.; if, in short, they can re-arrange it from the natural order of signs into the logical order of the English language, then we know that certain given ideas, at least, they can express in the English language. The more we make them translate, the faster they will learn. We should give them, in the sign language, something that is simple and continuous, and require them to express it in the English language. They will learn faster in that way than any other. I know that by positive experience. When I have been in the habit of dictating, every day, a little story, in signs, and accustoming the pupils to perform this process of translation, and to think for themselves how the thought should be expressed in words, and then having them write it out, and then telling them where they have made mistakes, and explaining to them the principles involved in this operation, I have found that they have learned much more rapidly than when I have neglected this exercise. Let this be a daily exercise, and they can not help acquiring the ability to read and write.

The sign language, pure and simple, is a pictorial form of expression. Its use in the modes I have described is of great value in giving our pupils a knowledge of the English language, and I do not believe that conversation in signs, in itself considered, has any great effect one way or the other on their style of composition.

There are just as many deaf-mutisms among those who have been taught entirely by the use of the manual alphabet or by articulation as there are among those in whose instruction signs have been used. In either case, the moment a pupil gets out of his depth these peculiarities of expression will appear.

There may, however, be an excess in the use of signs, which, as I said before, should be avoided. As fast as you can make use of alphabetic language, knowing that you will be understood, substitute it for signs in your communications to your pupils, and require it of them. In this way only will alphabetic discourse become a second nature. In translating an address to such pupils as will follow you, use signs in the order of words. But, when you wish to produce an effect upon the mind and conscience in a way which will be felt, use the sign language in its own order. It is a simple, natural, beautiful mode of expressing thought. When I see anything told in signs I feel just as though I saw it myself. It is a kind of inspiration. If the object of making signs in the order of

words were to lead the deaf-mutes to think in the order of the English language, I would not make any ellipses. It is in these points that deaf-mutes are more likely to err than in the general order of the sentence. The little words which Dr. Gallaudet leaves out are the very ones which, for effect upon them, should be left in. In the repetition of the Lord's prayer it makes very little difference in what way the thought is presented. Our pupils all learn its words and meaning. His rendering was graceful and beautiful, easily understood, but, for its effect in leading deaf-mutes to associate ideas more closely with the words which express them, I do not see that it has much advantage over the usual form.

This subject has so many sides, and has been considered in the discussion from so many points of view, each one of which, with due limitations, must be regarded as approximately correct, that it seems to me there is really no great divergence of opinion among us; practically, I believe we all agree.

Whereupon the convention adjourned till Thursday morning, at nine o'clock.

SECOND DAY.

Thursday, August 25, 1870.

The Convention met at 9 o'clock, A. M., and was called to order by the President. Prayer was offered by Dr. H. P. PEET.

The minutes of yesterday were read and approved.

MR. TALBOT, from the Business Committee, submitted the following report:

The Committee on Business report the titles of additional papers as follows:

10.—Articulation as a means of Instruction, by W. A. Cochran.

11.—The Nobility, Dignity and Antiquity of the sign Language, by J. C. Covell.

12.—Day Schools for the Deaf and Dumb, by Edward A. Fay.

The Committee also recommend that, hereafter, speeches be limited to ten minutes.

The report of the Committee was accepted, and the recommendation adopted.

MR. BULL read the following paper, to the Convention, on "The Higher Education of Deaf-Mutes."

A FEW SUGGESTIONS
ON THE
HIGHER EDUCATION OF DEAF-MUTES.

By JOHN C. BULL, A. M.

The first point upon which I touch respects the desirableness of supplying the teacher and pupils, of a High Class, with all the material aids that can be obtained to assist them in their work. The rooms assigned the class, for study and recitation, should be conveniently located, large and well-lighted, and furnished with suitable desks and abundant black-board room. They should also be amply supplied with maps and globes, lexicons and encyclopedias, classical dictionaries, and dictionaries of antiquities, and other books of reference, so as to facilitate the investigation and settlement, by the pupils themselves, of many questions that arise from day to day. I do not say that our ordinary High Classes should be furnished with a full outfit of expensive philosophical and chemical apparatus, or with geological and mineralogical cabinets or collections of specimens in natural history. Outside of the College, at Washington, there can be but little call for these costly helps, at least for the present. Individuals, of marked ability, may pursue different branches of science, requiring more or less of these expensive aids, but this would be no reason for putting the whole class under the same training. But maps and globes, and all books of the character I have designated above, or that bear directly on the study of language, should be regarded as indispensable.

Again, a well selected library, kept exclusively for the use of the High Class, and to which additions of new and interesting books are frequently made, should be under the control of the teacher of the Class. In this library, which, as a matter of course, will contain a full complement of works of history, biography, voyages and

travels, with compendiums in natural history, and other books of useful information, let there also be found works of the highest class in general literature. In such a library, the great masters of English fiction should be represented. Their influence in awakening a taste for reading may be most happy. There is many a deaf-mute, of good mind, who does not love to read simply because he has never read anything with an absorbing interest. Stories, that compel the attention, and hold the interest of the reader almost in spite of himself, and that are at the same time models of style, can not but be of most beneficial influence in cultivating the habit of copious reading, which is so necessary to the full mastery of a language. Also, let not the works of our greatest poets be absent from such a library. Under the guidance of a competent teacher there is no danger of the pupils taking too strong or high-seasoned food, or more than is good for them. The uncultivated or half-trained mind readily responds to the highest strains of poetry. The great masters of song, are those who are the most universally popular. It is Homer and Shakspeare that appeal to the great heart of humanity. Pupils that are commencing a course of higher culture need now and then to take a glimpse of the richness of the prospect that will be spread out before them when they have attained the heights of the hill of knowledge. Nor can a familiarity with the best models in thought and style be too early cultivated. He who has only a slight acquaintance even with these models, is laying the foundations of a pure and correct taste, which will exercise no small influence on his after progress. By all means, in our schools for higher culture, let us not fear to set before our pupils the best mental food the language can furnish.

The second point which I wish to consider is the selection of the pupils for a High Class. On the wisdom of this selection the success of the class, in a very high degree, depends—higher, perhaps, than on the selection of a teacher; for first-rate pupils will do something in spite of a poor teacher, but the best teacher can make nothing of dullards. Of course, we can only take the best material we have. But, we had better have no High Class at all than to try to form one out of unfit materials. But, granted that we have a sufficient number of promising pupils to form a class, then we should henceforth guard its door of entrance with great strictness. No pupils not intellectually competent should be allowed to gain admission. No such pupils should be put into the class because it

seems, for other reasons, to be a good place to put them, or because there seems to be a difficulty in finding any other place for them, or because it is hoped that they will exert a good moral influence there. The teacher of a High Class deserves to have placed under his charge only those who have good minds. He has time to attend to no others. The amount of personal supervision which the best deaf-mute pupils need, to secure a degree of progress proportionate to that made by the same class of speaking and hearing minds, is a sufficient reason why the teacher's labors should not be expended on any who are unable to take a creditable stand in the class.

In regard to the amount of knowledge to be required of the candidates for a High Class, no unvarying standard can be set up. Pupils of superior minds can be trusted to make up some deficiencies in their preparation; but the candidates for such a class ought to be familiar with geography, the history of the United States, the fundamental rules of arithmetic, and have also some acquaintance with the principles of fractions and their ordinary applications. But, above all, it is important that the candidates for a High Class should possess a mastery of the English language sufficient to enable them to understand books written in an easy style, and to express their own ideas on all simple, and common matters with grammatical correctness. But some degree of caution should be exercised in making the correct use of language a decisive test of admission to a High Class; for it often happens that pupils of small powers and smaller acquirements, though losing their hearing at a later period of their childhood, are able to use the simpler forms of the English language with much more correctness than many of their fellows who have far more natural ability. Should these weak-minded semi-mutes get rapidly promoted in the school on account of their familiarity with simple forms of language, they may unexpectedly appear as candidates for the High Class, and perchance be elected, when their real qualifications give them no sort of claim. I think that experience proves that semi-mutes of inferior mental vigor make small progress in mastering the more difficult forms of language, so that, in practice, they get little above the range of the language they have learned through the ear.

In the qualifications of candidates for a High Class, next to mental ability and knowledge of language, I should reckon fondness for study and power of application. These are certainly very desirable qualifications. But a low degree of manifestation of them, at some

particular time, from temporary reasons, is consistent with marked ability and good acquirements. We should not, therefore, let indolence or indifference on the part of any of our pupils blind our eyes to their real powers: for, may we not hope that they will one day shake off their bad habits and prove themselves worthy of the honors that we wish to confer upon them. But, on the other hand, a high degree of eagerness for knowledge and a patient application to study should lead us to look favorably on what, at first sight, may seem to be a medium grade of ability and mental culture. It is so much of a question in what mental power really consists, that we are certainly not safe in rejecting the plodders, for there is no knowing what they may do. Minds, which, in comparison with their more brilliant fellows, may seem, especially in youth, almost hopelessly dull, often make, in the end, very high attainments.

Last, though not least in importance, in our enumeration of the qualifications of candidates for a select class, is character. Good character in the pupils is essential to the highest progress of any class; and it is especially desirable that there be no jarring elements in a High Class, of which all the members are supposed to be working together for a common end—their greatest progress in knowledge—and who have been elected into the class for that special purpose. While there may be reasons why a vicious pupil should not be summarily removed from the lower classes of the school, growing out of his necessarily limited opportunities for instruction, or from well grounded hopes of his ultimate reformation, there would seem to be no reason why a pupil, whose influence is decidedly bad, should be elected into or allowed to remain in a select class. Of course we all dislike to proceed to extremities with rogues, who are, at the same time, good scholars. We wish to save them, if we possibly can. But if they are incorrigible, there is no place for them in the school. So far from being candidates for institution honors, they should be brought at once under its censure, and forthwith removed from within its walls.

So much has been said on other points, that little space is left for the consideration of the internal management of a High Class—its studies and discipline. At this time, I will only touch upon the first of these topics. And with regard to studies, I do not hesitate to say that the scientific study of language, together with constant practice in its use, should occupy a large portion of the time of the pupils, at least until they possess a competent knowledge of English

forms and usages. In the proper time and place, this knowledge should be supplemented by the study of rhetoric and logic. The study of history, ancient and modern, will naturally accompany or be coincident with the study of language—the same text books serving for both studies, with this exception, that the carelessness with which many of the smaller histories and compilations are composed is an objection to making them the basis for instruction in the principles and idioms of language, to say nothing of their unfitness as models of English style. It is important, therefore, to take up some master in historical composition, and make him the foundation for extended grammatical and rhetorical lessons; while the facts of history may be gathered from the smaller treatises, or be communicated partly in the form of lectures. The study of the higher arithmetic, and algebra, and geometry, or other branches of the mathematics, will form a pleasant relief to the study of language, as well as be the means of a most useful discipline. But I think that little can be done in the study of natural science till the pupil has a good mastery of language, and some mental discipline. Considerable maturity of mind is requisite to the profitable study of science. The teacher may, for variety's sake, take up now and then some small treatise on a particular natural science, or some general compendium for the sake of the knowledge it contains in a small compass; but he will not expect his pupils to master the physical sciences till they know enough of language to understand their abstruse terminology, and have discipline of mind enough to grasp their principles. But if the pupils are occupied at first mainly with the study of language, the field is by no means a limited one. In studying the English language, to the best advantage, it is not necessary to confine ourselves to that language alone. Other languages can be taken up with the greatest profit, and their study made directly conducive to the mastery of the English. Language has certain general laws, or at least each family of languages has its own general laws, and the study of several languages of the same family helps to the more ready comprehension of these general laws, and consequently to the quicker mastery of the languages themselves. A pupil can not study Latin, under a competent teacher, without soon being led to a better understanding of how ideas are to be expressed in English. He gets a new view of the relations of the subject, predicate, and object, and has impressed upon his mind the fact that there are, amid all this seeming

confusion and hap-hazard, laws in language, laws admitting at the same time, of the most wonderful variety and freedom of expression. The study of Latin, and other languages, is also a means of constant *practice* to the pupil in the English language. He can not translate a sentence, if the teacher guides him aright, without practice in English idioms and forms. If the teacher keeps in view, that the object in studying the Latin is not so much to learn that language as to perfect the pupil's knowledge of English, he will be careful to pursue the Latin in just the way that will most conduce to secure the desired end. Therefore, he will not hesitate to discard many old ways and traditions, perhaps to the honor of the classical teachers of other days. He will spend no unnecessary time in making his pupils memorize the dry details of grammar, that he may have the utmost possible opportunity for practice in translating from the Latin into the English, and back from the English into the original Latin. He will not hesitate to help his pupils freely. He will not be afraid to injure them by translating liberally for them himself, constantly calling their attention to the English equivalents for various forms of Latin phraseology, and thus helping them to fix in their minds, and make wholly their own, great numbers of oft recurring English phrases.

But time will not permit us to go into these matters of detail. Suffice it to say, that I believe, that the comparative study of Latin and English, if intelligently pursued, can not but result in the perfection of the pupil's knowledge of English, in a shorter time than by any other method. Without the general knowledge of language, as a means to express thought, which is gained by at least so much comparative study of language as has been recommended, the deaf-mute will advance but slowly beyond the simplest elements, and for a long time must fail to perceive the force of most language that has about it any complexity of structure.

In concluding our subject, I wish to say a word upon the effect on the whole body of deaf-mutes, of the higher education of a few. It seems to me that this must be most happy, and constitutes in itself a conclusive argument for doing all that can be done in this particular field. I will mention only one good effect that may be reasonably hoped for. As educated deaf-mutes have rapidly increased in numbers during the last few years, they have surely needed a body of still higher-trained men and women, of their own number, to *steady* them,—a body possessing enough of the sober-

ness of mind that comes from higher culture, to enable them to exert a controlling influence over the great mass of their fellows, and to keep them from all wild and erratic schemes. It is natural that our graduates, feeling their power, should desire to combine together for various purposes, and should wish to manage matters in their own way, irrespective of all advice from their speaking and hearing friends. Some of their efforts in this line, have been such as to reflect little credit upon themselves, and by implication, to bring discredit on those who educated them. May we not hope that under the influence of a more manly culture, the childhood of our deaf-mute communities will rapidly pass away, and that soon their speaking and hearing friends will not be compelled to make allowances for conduct in them, unpardonable in persons in the possession of all their faculties, by the deprecatory remark,—they are only deaf-mutes?

ISAAC LEWIS PEET.—I think there can hardly be very much discussion on a paper which so ably expresses what should be accomplished in a class of the character which has been mentioned; and I am very happy to say that the practice which is recommended in this paper, and which I suppose is the practice that is followed at the ancient and admirable Institution where the Professor who read the paper is engaged in carrying out substantially these views, is similar to the practice in the Institution of New York, which I represent. There, perhaps, would be one point in which I should not so fully agree with him as upon others, and that is in regard to the scientific education of this class of deaf-mutes. I think the study of the natural sciences has a very beneficial effect on the intellectual powers, and also on the acquisition of the English language. Those words which occur in connection with scientific study, they will never get, unless they are instructed in school on those subjects; and to enable them afterward to study more particularly and fully from text-books on these subjects, seems to me important. I think it important that the terms employed, and the general scope of the science, should be

given in the schools, and, for the reason that it is an advantage in the acquisition of the English language, I would have some form of science invariably taught.

In our own Institution, we give chemistry the first year, natural philosophy the second year, and animal and vegetable physiology the third year. In the English language, we take the scientific study of grammar one year, logic another year, and rhetoric another year, and we teach algebra and geometry in connection with the higher arithmetic all the years, and also Latin.

The practice he recommends in regard to history, I think is admirable. That has been our practice the past year. We have taken up Goldsmith's history as a guide, and the teacher has dictated portions of this history every day by the manual alphabet, requiring the pupils to remember, at the time, the whole passage as he gives it, as nearly as they can, and then give the substance of it in writing, and then one of them is required to show that he comprehends it fully by giving it in natural signs. I think there is no better way to study language than to take some fine author, one who is safe to follow, and make him a matter of study in connection with all the various forms of phraseology which occur in the book.

MR. HOLLISTER.—I do not feel inclined to take issue with Professor Bull in one word that is contained in that paper. Within two or three weeks, I have become more interested in the subject of High Class education than I was before, probably on account of the new relation I sustain to deaf-mute education, and because that, in future, I must select teachers from these Higher Classes. I believe in a full, round, symmetrical education of our High Class pupils. I would add one thing more, which, in some of our institutions, is not taught. I refer to the teaching of High Class pupils trades, and the working of them in the shops the same as other pupils are worked. Other things being equal, if I were obliged to choose between two young men, the one of whom had been trained in his High Class education to work two or three hours a day, while the other had been allowed that length of time for reading or recreation, I would choose the man from the shop, because I believe he would make the best teacher, other things being equal. I am in favor not only of teaching our High Class pupils history, philosophy and botany, but also of giving them daily training in manual labor. I do not see a single argument in favor of giving

them a higher intellectual education which will not apply equally well to working them in the shop. You say you want them to stand high as an example to young men; I would put them in the shop as an example; I would show them that there is dignity in labor, and I do know, that in cases where High Class pupils have been allowed to withdraw from the shops after they came into the High Class, they think manual labor is a little disgraceful. Therefore, if it is a good thing to have them in the High Class, intellectually, it is a good thing, for the sake of the example, to have them in the shops. There is no more essential part of their education than the learning of a trade; for three-fourths, or, perhaps, nine-tenths of our pupils, when they leave the institution, have to rely on their bone and muscle for a livelihood.

G. O. FAY.—In Ohio we have been trying the experiment of a High Class for two years, and we consider it of great value to our institution. In its management we have followed substantially the course of the New York and Hartford Institutions, and still, perhaps in some things, suggestions based on our experience may be of profit. Our practice has been to require all our High Class pupils to pursue the ordinary labor of the house the same as other pupils. The result is, they do more than other pupils, because their habits are better; and their influence in that department is very useful.

I believe our pupils, in the hours they spend now in our shops, if they were not employed there, would be employed in mischief. The opportunities for reading and study that exist in other parts of the day are quite as much as we should expect them to employ in that way. It is well to have in an institution something that will correspond to the miscellaneous labor in families.

And one word in reference to the course of study pursued. We have felt, in Ohio, that it is not, perhaps, very desirable to make the study of Latin, Greek, French, or German a means of improvement, but rather to study carefully our own tongue. Instead of comparing Latin with English, we compare good English with poor English. We aim to study our own tongue with the same care, with reference to its syntax and etymology, that is sometimes given to the study of Latin and other languages. We study Latin, but it is with a view to furnish pupils with the knowledge requisite to admit them to college. We have a section now in our institution to whom we propose to give a preparation for the advanced studies pursued in the College at Washington. But those who leave us to

go into various occupations throughout Ohio—with them, we think we can spend our time better in a careful study of the English language; still, we defer very much to the practices of other institutions, and feel that, in the main, they are very proper.

MR. BULL.—I thought it was clearly expressed in my paper that the object of the study of Latin was to secure a thorough acquaintance with the English language.

MR. BRENNAN.—(In the sign language, interpreted by Thomas Gallaudet.)—One of my fellow-teachers while a pupil in Hartford, had acquired a good knowledge of cabinet-making. After he left school, chance led him to the Michigan Institution. He was able to make his own furniture, of a style equal to the work of a first-class cabinet-maker. I used to look at him with envious feelings, and wish that I had been instructed in the same way, so that I could go and do the same thing.

MR. KEEP.—If these papers are to be published, there is a slight inaccuracy in this one that I would like to call the writer's attention to. He seemed to me to say in too broad terms, that the knowledge of the simple forms of language was of no service to certain semi-mutes, in mastering the higher forms of language. I think he meant to say, that this class of pupils, having no occasion for application in the previous part of the course, and having already acquired these common forms of speech, did not develop any mental strength, and were really deficient in mental vigor, and therefore, did not make such progress as was expected of them when they came into the High Class. Not that these simple forms of speech are not of great value, but the difference between this class of pupils and the others is, that their great labor, and application, and development of mental power, has been shown in attaining this point, which the others attained without this labor. I think the fault in all our institutions is our not delaying long enough with the simple forms of language, before we proceed to those forms which are higher.

MR. SWILER then read the following paper to the Convention, for
MR. FRANKLIN READ, a deaf-mute:

THE BEST METHOD
OF
PREACHING TO DEAF-MUTES.

By FRANKLIN READ.

From the pulpit and press frequently comes a declaration of the fact that man is a religious being. Principals and teachers, who are interested in the cause of deaf-mute education, also, publish their reports and essays to the effect that deafness throws no obstacle in the way of teaching deaf-mutes religion. The latter position, although being very correct and creditable, is not sufficient to induce them to be religious. We are willing to admit the importance of the fact that teachers are generally Christians, or, speaking particularly, they represent different denominations. The faculty of an institution is generally composed of liberally educated gentlemen, well disciplined deaf-mutes, and intelligent ladies who have graduated in seminaries, and this not only guarantees the best possible success to the cause of deaf-mute instruction, but also affords great benefit to the spiritual welfare of deaf-mutes.

Preaching to deaf-mutes is not an experiment. It should not be disregarded as an art or a science, upon the plea of deaf-dumbness. Various causes have prevented it from being cultivated as an art. Thus deaf-mutes have been supposed to lack a mastery of social information, and to be unable to comprehend the various affairs of common life, and to acquire a knowledge of human nature. They have also been supposed to be incapable of being interested in profound, argumentative, or rhetorical lectures.

Men, indeed, are apt to think so, but what did our Savior say? His unconditional command is, "Feed my lambs." It is evident that he ignored any excuse whatsoever. Should the *lambs* be first

trained to the speaker's level, before we may preach to them? Should Spurgeon's audience first go to school before his lectures are intelligible to them? Since their education is generally limited, his lectures are accordingly superficial and familiar, yet instructive, interesting and impressive. Indeed, he frequently preaches doctrinally yet intelligibly. Should all the members of the Plymouth church be first sent to college on the ground that Rev. Henry Ward Beecher is too learned a pastor for them? He analyzes familiar things, or those which escape our common notice, reduces them to more particulars, and impresses moral lessons upon the minds of hearers and readers. He does not preach in a doctrinal form, yet his sermons are not merely doctrinal, but also more practical than those of any minister who preaches in a doctrinal form.

"Feed my lambs" was the most solemn command, the sweetest trust, which the gentle Christ left us. The pupils are the lambs, not the sheep. That they should be earnest and attentive, is indisputable, and confessedly important. An earnest lecturer makes earnest hearers. While we insist that the discipline of school should be in a healthful state, "coercion" or "subjugation" alone will not contribute to their spiritual welfare. As a shepherd sympathises with his lambs, and shelters them from the cold, rain, snow, and beasts of prey, so we should sympathize with the joys and sorrows of human nature. Colleges turn out many ministers, but there are few preachers. Why? It is *not* because their knowledge is mostly derived from books. It is *not* because they are thoroughly versed in theology; but the secret of their trouble is, that they know little or *nothing* of human nature. They are familiar with the speculations of the schoolmen, but utterly unskilled in the questions of practical living with which the poor people of their parishes are daily perplexed. To tell deaf-mutes that we have done preaching, and to charge them with the responsibility of choosing to be saved or lost, is equivalent to no preaching at all. What Rev. John H. Rice, in a discourse, said substantially of Dives, the rich man, that "nothing was said against him," in our view, was very bad. "He was clothed in purple and fine linen, and fared sumptuously every day. Very many do the same now. And it is not said that he was uncharitable or cruel. He did not set his dogs upon the beggar, but let them lick the sores of the poor Christian man who laid at his gate, and even allowed

his servants to feed him. After a sumptuous dinner, he permitted them to shake out the crumbs to Lazarus. So at present, the rich professor often fares luxuriantly, and then shakes out the crumbs to the Lord's poor and destitute! Dives, for aught I know, might have been an elder in the church, for there are elders who do as Dives did, and no more." We, teachers of deaf-mutes, in an intellectual sense, "are clothed in purple and fine linen, and fare sumptuously every day, and then shake out the crumbs" to our pupils. To speak particularly, our libraries contain choice books, and leading newspapers, and we enjoy the pleasure of reading on any subject whatever, and then we "shake out the crumbs" to the pupils. That makes the trouble. Many pupils frequently refer not only to the manner, but, also, the matter of preaching. They do not like to hear preaching. Why? Partly, no doubt, because they already know more than the teacher does, and they can learn nothing by listening. Partly, also, because the lectures are monotonous and cold. As to the manner, they do not mean the clearness of signs, though that is indispensable. Their complaint lies in the fact that most preaching falls flat and fruitless from want of life. The tameness of preaching is offensive. They grow inattentive, and insensible to the claims of duty, and do not attach importance to religion. We now observe that preaching in earnest is of the utmost importance. Since, if the preacher seems careless and indifferent, the hearers can not be blamed for their inattention and indifference. We again point to the fact that an earnest preacher makes earnest hearers. Suppose a preacher to be ungainly yet earnest, the audience will forgive and forget his awkwardness, for he is alive and aflame with his message. Therefore they would prefer him to a languid and indifferent preacher, even if he should be a clear and graceful sign-maker.

In the foregoing we have stated that prejudice on the part of teachers leads to the neglect of cultivating preaching as an art. In our opinion, the lack of enthusiasm on their part is chiefly hostile to the art of preaching. Excessive knowledge is a temptation or a besetting sin to them, and hostile to the spirit of enthusiasm. For example, a Presbyterian minister is learned, but a Methodist minister is earnest. As money is a good servant, but a bad master, so, much learning (which is not an evil in itself) should be extended to the audience with great earnestness. Also, the respect of men for an intelligent class of people and their indifference toward

those less cultivated has a strong tendency to cause the lecturer to preach to his inferiors in a languid and indifferent manner, and the inevitable consequence is, that he incurs the contempt of the latter.

Let us further allude to extempore and elaborate lectures. An elaborate lecture on a profound subject is a desideratum. Repetition of each sentence exhausts interest, and creates fatigue on the part of the audience. It renders the recovery of their lost attention difficult, and this difficulty consequently discourages the teacher. In preaching an elaborate lecture, the teacher should not only appeal to the heads of his audience, but also to their hearts.

Unwritten, but prepared lectures, have a tendency to take strong hold of the audience. Impromptu preaching may be profitable under peculiarly auspicious circumstances, or in choice moods; but under other circumstances, it must be secured by long and careful practice. In order to prepare a lecture, let the thought be thoroughly mastered and matured beforehand, but leave the *expression* largely to the inspiration of speaking. Faithfulness in respect to the first, will create little or no fear in respect to the second. Strong thought will inspire strong words. Clear conceptions will give clear expressions. Eloquent ideas will elicit eloquent language.

If the teacher's memory is not retentive, he can have recourse to notes. He should not pause and read the notes in the presence of his hearers, or he will lose the hold of the audience; but he may only glance at them so as to talk without a pause. It is important that he should turn his earnest eyes upon the audience individually. They will look at him who talks like one who really means and feels what he says.

How is the meagreness of the matter in preaching accounted for? Such preaching is nothing that reaches the minds of pupils whose standing in school is limited to seven or ten years, when they enter the cold world and earn their own living. They generally do not read the Bible outside of the institution. Why? No doubt because it is from want of solid preaching. That they should love to read the Bible in school, as well as out of school, is an instinctive idea. But how can they acquire the love of reading it? It may be feared by some teachers, that they can not understand a profound, argumentative, or rhetorical lecture. As Rev. Dr. Burr succeeded in preaching his sermons on "modern science, testifying unto our Heavenly Father," by popularizing them, so the teacher can make his lecture intelligible.

A course of lectures is recommended. Each lecture should be well prepared. For instance, the "Pilgrim's Progress" is very good; but to deliver this course of lectures, with force and vigor, is of vast importance. A course of lectures on sacred history is always interesting. Preaching sacred history alone, does no harm. Though it will not convert immediately, yet it is an insurance against infidelity; for it will keep the hearers well posted in the sacred truths.

Analogical lectures are excellent and profitable. When the hearers doubt the sacred truths, let them be taught analogy between them and the affairs of common life. We do not mean Butler's analogy of religion, natural and revealed, to the constitution and course of nature.

It is important to teach doctrines. When we were a pupil, we were impressed with the doctrines of regeneration, justification, sanctification, and adoption. While we had an imperfect knowledge of them, a desire to be more familiar with them, led us to investigate the truth, by hearing preaching, or reading religious books and newspapers. Why does the teacher not preach the doctrine of repentance, since he preaches, "Now is the time to repent," etc. We thought that he referred to the sorrow of the heart, or tears only. When we were advanced, we found that the true meaning of repentance was different from what we had understood it to be. Suffice to say, the pupils should be taught doctrines.

Subjects upon natural theology, the evidences of Christianity, or the Bible and science, are useful. In conclusion, like the variety of food, uniformity should be avoided. What will be best adapted to the spiritual edification of the pupils, should be preached. If a lecture should be profound, let it not be abstruse, dull, or uninteresting, but lively and impressive. If it be superficial, let it be inspired with earnestness. May Heaven inspire the teachers of deaf-mutes with earnestness and wisdom to preach aright.

The following paper was then read by DR. MILLIGAN:

RELIGIOUS SERVICES FOR DEAF-MUTES.

By H. W. MILLIGAN, A. M.

Under this subject I wish to show—

First.—That religious services for deaf-mutes, as generally conducted, are not such as are best adapted to their wants;

Second.—What it is that they need;

Third.—A prepared service or liturgy would meet their wants;

Fourth.—What this service should be, how used, and by whom prepared.

Religious services for deaf-mutes, generally, if not universally, consist of a prayer or prayers, scripture reading, and an explanation or lecture having for its subject some passage from the Bible. The order of these exercises varies somewhat in different institutions; yet the general features remain the same.

Such a method of conducting religious services does not seem the best for deaf-mutes, because it does not secure their attention.

We have all seen the expectant, eager look on the faces of deaf-mutes as they enter the chapel for religious services. Every one who has conducted these services has felt the responsibility resting upon him of doing the best which could be done for their welfare. Yet, after the introductory exercises, the reading and the prayer, when the pupils become seated for the lecture, how soon does the attention flag, the animated expression change to one of patient endurance, or suppressed mischief, or to a stare of vacancy, or else sleep overcomes both body and mind. Nor is this result at all wonderful. The wonder, indeed, would be if it were otherwise. The body and the mind re-act upon each other in their moods. Suffused eyes, compressed lips, a clenched fist, tense muscles are indications of an applied mental stimulation; while a soothing influence on the senses, such as the hum of bees, the rippling of waters, the monotonous waving of leaves, the motion of a boat, or

the rocking of a cradle, will soothe mental action into rest. Thus, while mental states affect the condition of the body, it is no less true that physical conditions affect the state of the mind. Apply this physiological fact to the case under consideration and we shall cease to wonder at the effect produced. Let us see what is the physical condition of the pupils. They sit still and gaze. Not a muscle moves; winking even is inconvenient. The circulation lingers for want of muscular action. The nerves are unstimulated from the depressed circulation. The brain responds languidly to the feeble nervous impressions, and soon sleep soothes the hearer into slumber. It may be said that the lecturer, in such cases as that mentioned, has mistaken his calling, or, at least, that he needs reconstruction; yet the similarity and the universality of the results forbids such a supposition. Facts as well as reason indicate that the defect is not with the lecturer, neither with the hearers, but in the method of conducting the service.

The above result, though common, is by no means universal. On another class of pupils, whose mental activity is more irrepressible, the effect is different. They seek relief from an enforced quietude in sly tricks or in contraband conversation.

Others gaze steadily at the speaker—looking, yet seeing not—while many let their eyes wander around the room from one object to another, with no motive save to pass the time till the exercise is ended.

I do not, by any means, assert that the classes mentioned above include all the pupils of any institution, or even a majority of them; yet they comprise so many that the argument, that the usual method of conducting religious services fails to secure attention, seems to me to be a legitimate one.

Another reason why the usual plan of conducting religious exercises is not the best possible, is, that it is not understood by a large number of the pupils. Some, on account of sluggish or deficient intellect, and others, on account of the limited time which they have been under instruction, derive little or no benefit from the services. In an institution of sixteen classes, where the course is eight years long, the number of those who do not understand, for want of sufficient instruction, would include, at least, four classes, or one-fourth of the whole; while, if we allow one class of unclassified pupils who are unable to advance in regular progress from one grade to another, we shall have five-sixteenths, or nearly one-third

of the whole. Considering the fact that the younger classes are always the largest, it is not an exaggerated estimate to say that one-third of the pupils derive little or no benefit from the services, on account of inability to understand them. It may be said that the lecturer should make himself comprehended by the youngest pupils. This is true, no doubt; yet, in that case, he must lose the attention of the larger pupils. An audience of deaf-mutes is not like one of speaking persons, all of whom understand the medium of communication, as well as the subject-matter of the lecture. A large portion of a deaf-mute congregation understands neither the subject nor the language. Therefore, if the speaker scatters his ammunition, he is likely to fail of any effect. But a failure to improve is not the only result. The worst effect is a habit of inattention and carelessness, and often of playing in chapel, which remains with the pupil even after he is intellectually able to comprehend the religious services.

Another objection to the usual religious services is, that they are not remembered. The great fault in most preaching, or rather in most hearing, is—alas! that it should be said—that it does not stick. After frequent questionings of the classes in different institutions, I do not hesitate to say that, twenty-four hours after a lecture, not one-fourth of the pupils can tell the text, or even the subject, and, after an interval of a week, not one-tenth can give a correct outline of the lecture. This is partly owing to the inordinate length of the explanation, which, being the main part of the service, is much too long.

In these three particulars, therefore, I claim that religious services, as generally conducted, are not such as are best adapted to the wants of deaf-mutes:

First.—Attention is not secured.

Second.—The service is not understood.

Third.—It is not remembered.

It hardly seems to be a sufficient reply to these objections to say that the attention, and the understanding, and the memory of deaf-mutes are equal to the same faculties shown by speaking persons. Such an answer would be an apology for the pupils, but not for the service.

The first division of this paper, showing wherein the present methods of religious instruction are deficient, indicates also the principal needs of the deaf and dumb, which constitutes the second

division of the subject. In the first place, they need something which will secure their attention. The most effective means of doing this is by causing the deaf-mute to participate in the service. Give him something to do as well as to think. Let him act as well as receive. Employ his body as well as his mind. The action of his muscles will augment the circulation of his blood; increased circulation will stimulate the brain to effort, and thus, by bodily action, attention may be secured. This fact is becoming recognized in public and private schools for the young, and physical exercise is made a valuable aid of mental improvement. The interest excited by a large number all participating in a common exercise also tends to secure the attention.

Physical action, then, seems to be one of his needs. He also needs to understand, and to remember; and, to effect these ends, repetition is the most effective means. That which is partially understood at first sight or hearing becomes intelligible by familiarity. That which is easily effaced after being heard but once becomes indelibly impressed by repetition. The Lord's Prayer and the Ten Commandments were repeated so often in childhood that no one present will ever forget them. The words of hymns are impressed upon our minds by hearing them repeatedly sung in church. The principle that repetition deepens and strengthens mental impressions is peculiarly applicable to the religious services of deaf-mutes. Repetition, then, is the key which unlocks understanding and memory, and this, with physical action, are great needs of deaf-mutes in their religious services.

The third division of this paper will attempt to show that a prepared service, or liturgy, for use before each lecture, is adapted to the wants of the deaf and dumb. It will secure his attention, by employing his muscular powers as well as his intellect. Whether he accompanies the teacher's signs with his own, or whether he responds—in either case, he will be obliged to give attention to the service. Thus, while securing attention by physical exercise, we also prevent habits of indolence, or drowsiness, or absent-mindedness, or mischief.

A liturgy would also be more likely to be understood than a service which was never repeated. We all know how profitable reviews of lessons are, and a liturgy, though the name may sound terribly, is neither more nor less than a frequent review. Besides, a liturgy could be printed, and therefore more readily understood,

because it could be studied, not only by the brighter, but also by young and less intelligent pupils.

And, as it would be often repeated, so it would be remembered. Those who seldom remember a text or any part of an ordinary service would remember an oft-repeated liturgy, and carry it with them in their daily life.

In the important points of being understood, of being remembered, and of securing attention, a liturgy seems to be peculiarly adapted to the religious wants of the deaf and dumb.

The last division of this subject, treating of what this service should be? how used? and by whom prepared? involves several delicate points, and denominational, or other conflicting interests, may interpose obstacles. Yet, there are parts of the Scriptures to which no one could object. The Lord's Prayer repeated in unison, as a part of a service, would probably meet with no objection. The Ten Commandments repeated in unison, or with a prepared response by the pupils, would probably be satisfactory to all. Whether a portion of the Psalms, of the Sermon on the Mount, or any other portion of Scripture, could be introduced, is a subject for discussion. Whether any prayer, or any articles of belief, should be introduced, is also a matter for conference.

As such a service would doubtless be printed, a selection of from twelve to twenty of our best hymns might be printed in the pamphlet, and one or two stanzas be selected by the preacher for closing the services.

These exercises, in which all should participate, should occupy from fifteen to thirty minutes, or half the whole service, while the lecture should not take up more than the other half.

The question, how this service should be used, might be answered differently by different teachers. In the Illinois Institution, the Lord's Prayer, the Ten Commandments, and the Creed, are repeated by the Principal in signs, all the pupils accompanying him. Some might prefer a response by the pupils after each Commandment.

The Lord's Prayer would be generally preferred in unison.

A stanza of a hymn might be repeated in unison, or a class of skilled pupils might be selected who, by making signs in concert, could lead in the service of praise, as in other churches.

A full service could be profitably used for Sundays, and a modification, or abridgment of it, would be necessary for daily use.

This service should have the approbation of all the institutions in the United States, and in Canada, so that all deaf-mutes, pupils or graduates, could participate in the exercises, wherever they might be.

Perhaps the most satisfactory manner of deciding on what this service shall be, would be to appoint a committee for that purpose. In order to give confidence, and secure the adoption of their report, this committee should consist of representatives of different denominations.

Believing that a need exists for a general improved service, and conscious that the one proposed, will admit of many amendments, I submit it to the Convention.

MR. NOYES.—Some institutions have adopted a system called, the "Sabbath School System of Instruction." If there is any experience that will bear on the question of the religious instruction of the deaf and dumb, on the Sabbath, I would like to hear of it. I would like to hear of the results of the Sabbath School System, as it is called, as compared with the system of giving lectures.

ISAAC LEWIS PEET.—For three or four years it has been the practice in our institution to have but one compulsory religious service on the Sabbath, which is at eleven o'clock, and lasts about an hour. The different instructors, alternate in conducting this service. In the afternoon, at half-past two o'clock, the pupils assemble in their respective class rooms, for their Sabbath lesson, having learned the lesson before the eleven o'clock service; in the afternoon they recite it. I think the pupils remember more of the morning lecture and service, than they would if they were wearied with a repetition of them in the afternoon. The service in the afternoon is adapted to their capacities; I think it increases the interest of the teachers and the pupils, and of the pupils in their teachers. In the evening we have a voluntary service, in which both teachers and pupils take part. We have a prayer meeting every Sabbath evening during the whole year, the attendance

being entirely voluntary; and, often, this evening meeting is the most interesting meeting of the day. I said we had but one compulsory religious service. The morning service is compulsory, and the afternoon meeting is also compulsory, but we call that a lesson, and not a service. The afternoon lessons are in the several class rooms; the evening service is in the chapel. The evening service is so interesting that the majority of the pupils, as a matter of fact, attend it. Those who do not, occupy the sitting rooms, and have religious books to read. As a way of interesting our pupils, generally, we have in each of the sitting rooms, a library, which is for the benefit of the pupils. They have a librarian who has charge of all the books. On Sabbath evening, in view of the fact that there is a religious service going on, care is taken not to allow anything like levity among the pupils, although none are required to attend the meeting unless they wish to.

MR. NOYES.—In the evening, who leads the service?

ISAAC LEWIS PEET.—In order to make it, as much as possible, a voluntary matter, I have merely suggested to the instructors, without requiring it of them, to settle it among themselves, as to which of them should conduct the meeting, and they arrange it among themselves. If it so happens, at any time, that no teacher is there to conduct the meeting, I ask the pupils to send for me, and I go in and lead the meeting for them. I always hold myself in reserve for that purpose. I think it is always best to have one of the teachers lead in the services.

PRESIDENT STONE.—I have listened with interest to the papers just read. I am not disposed to discuss, at any considerable length, this important subject. I think, however, that the general impression of the last paper, was not one that will accord with the sentiment and experience of the majority of the Convention. If the author of that paper had endeavored to give a caricature of our religious services as commonly conducted, the paper would, in my judgment, have required but little alteration. You must remember that these pupils are children, even those of them who are adults in years. Do you not always find among oral hearers, many who are dull, stupid and listless in time of service? Oral preachers are sometimes dull and trite, and fail to secure the attention of their audience. The gentleman speaks of inquiring, after a week has passed, about the subject of the lecture, and the text, and so on. How would that same process succeed in the case

of hearing and speaking children? Ask them a week afterwards what the text was, and what the subject of the discourse listened to the week before, and they would not succeed any better in giving an answer than the deaf-mute children. I think deaf-mutes could generally give a far better account, an hour after the sermon or the lecture, of what it contained, than the great mass of hearing children can do. They hear, so to speak, with the eye, and my impression is, that the interest they feel, and the attention they give to religious services, are far superior to those of hearing children. These great subjects are new, in a great measure, to them, and their interest, as we see by their strict attention, and assent or dissent is deep and continuous. We can see that we carry them along with us. There are in all our chapels, little folks, who have just come in, and who do not understand the subject matter of the lecture, unless it is familiarized, and brought down to their capacity by simple illustrations. The simplest illustrations, we all know, in the hands of a master, will interest even adult minds. Henry Ward Beecher, in his most effective efforts, does not go into profound abstractions. Illustrations, drawn from the common experiences of life, are those that most interest and attract even educated minds. I affirm, without hesitation, as a matter of fact and experience, that we do succeed in greatly interesting these children, and we find that graduates are often willing to come a great distance in order to enjoy the benefit of these religious services. I have known persons come many miles to be present at these exercises, and to esteem it as the greatest privilege that they could enjoy.

The method by which it is proposed in this paper, to render religious services more interesting to the deaf and dumb—which is by a continued repetition of the same thing—would not, as I think, secure the object of increased attention. I have no objection to a liturgy, but if I were called upon to devise a method to insure listlessness and inattention from our pupils, it would be this everlasting repetition of the same thing. Good people find by experience, that passages of Scripture, read over frequently and carelessly, often pass through the mind without exciting any idea whatever. It is liable to be so in the use of a liturgy; and I do not think that such repetition is what would secure the greatest interest in our religious services. We take the great distinctive principles of truth into our exercises; we give them careful consideration; we adapt our-

selves to the minds of those whom we address. It requires skill and thought, and the skillful use of the sign language, to conduct such a service effectively; but having these, we do, I think, both interest and profit these deaf-mute children far more than children having the use of all their senses are ordinarily profited by religious services.

MR. MILLIGAN.—The gentleman does not seem to understand the fact that we agree perfectly. I think I might, with safety, call his speech but a synopsis of my paper. He says, in the first place, there is not so large a number of deaf-mutes as I claim who do not understand the service; and yet, before he gets through, he insists that there is quite a number of them. I only claimed that there was one-third. Again, he compares lecturing to the deaf and dumb with lecturing to those who can hear and speak. I mentioned that same case precisely, and I say that it is not owing to the fault of the pupils that they are not interested as much as hearing people are, but it is owing to the preacher and to the character of the service. That is just about what he would admit, as I understand his remarks. His objection to a liturgy—that the more one hears of it the more dull and listless and stupid he becomes—is a bold statement. Our friend opposite (Rev. Dr. Gallaudet) uses a liturgy, and shall we assert that those who hear him become worse and worse all the time—become more listless and inattentive because he uses a liturgy? That is the only point in all the remarks of the President in which I take issue with him. Is it a fact that the oftener our pupils review their studies, the less they know about them? Are reviews useless? I think the fact is just the opposite. By hearing a service one Sunday—a liturgy—and having that service repeated a week hence, and again and again at weekly intervals, does the hearer forget a little more of it every time he hears it? It seems to me the opposite is the case. As I said in the paper, he will remember by and by the whole of it.

MR. DUDLEY.—It strikes me that we are getting upon denominational grounds, and I hope we will not get up any sectarian feeling here on this subject. I understood Dr. Milligan to say that there was close attention, on the part of deaf-mutes, to religious services, until you came to the discourse, and that then it was that attention flagged. Now, the liturgy, as I understand it, is not intended to take the place of the discourse, but to secure attention to the discourse.

P. G. GILLET.—I suppose the prominent motive that induced the father of the gentleman in the chair (Dr. Gallaudet), and those who were associated with him, to undertake the instruction of the deaf and dumb, in this country, was that their moral degradation might be ameliorated; and that while a literary course of education was an important consideration with them, the religious education of the deaf-mute was one that was still higher. And it is a higher one; and I suppose that but for the religious sentiment that pervades community, the religious sentiment that is the parent of civilization (for civilization is but the exponent of Christianity), the work of educating the deaf and dumb would never have been even begun. I suppose it was the religious and moral aspects of the case that animated those noble men in the incipency of this enterprise. It is a question that has sometimes, though not often, been before our conventions, and discussed in our periodicals. In the phase in which it appears here, this morning, it looks a little denominational, but if the denomination can stand it, it seems to me that we can. I think there is sound philosophy in the remark that attention is better secured, and that truth is more firmly impressed on the minds of the children, by the use of a liturgy. I believe the defect in our method has been that it has been all worship for the preacher or teacher, and none at all for the pupils. He has read the passage of scripture and explained it, and sometimes a hymn, and led in prayer, and the pupil had no part nor lot in the matter. I think that is neither philosophical nor right. I believe that neither young persons nor adults are permanently interested in what they are not themselves engaged in, and that from the very nature of the case it is impossible for any method of exposition to be adopted that will be well suited to all classes of pupils in our schools. We have a class of children, and a very large class at that, for whom we need, perhaps, to adopt as our motto, *simplicity and repetition*, until they have passed further along in the course of their instruction. To those who are older, that becomes tedious and uninteresting, and I would not be at all surprised, if we could know the truth about it, to find that the confessions that are made here, as to the condition of the deaf and dumb after leaving our schools, was a consequence of this same *simplicity and repetition*, and the omitting, to a large extent, what is adapted to the minds of those who are more advanced. If, on the other hand, we adapt our services to those who are farther

advanced, we fire over the heads of those who are less advanced; it is of no profit to them, and I question if we might not say it is really pernicious in forming a habit of inattention, and in giving them a dislike for religious services.

I do not know but some of the difficulties that I have experienced, in trying to bring religious influences to bear upon adult minds who had left the institution, grew out of these habits formed in school. For two years past there has been a regular religious service, in Chicago, for deaf-mutes. Now and then there came from long distances, to attend those meetings, men and women, showing just such features of gratification and gratitude as Mr. Stone has represented, in speaking of the services at the Hartford institution. But my experience is that deaf-mutes, who have been long remote from religious influences and the means of grace, are exceedingly suspicious of every thing of the kind, and it is difficult to get them to attend. I think if our services can be improved, so as to keep up an interest, we shall make a great advance indeed on the present condition of things.

The first paper that was read has not been alluded to. I suppose Mr. Read's thought was in regard not so much to the pupils in school, as to the men and women who have gone away from school, and spent perhaps long years without any opportunity of seeing a discourse, or getting any religious instruction whatever. I am glad that this subject was brought up by a deaf-mute, and hope that the attention of the profession will be given to the subject.

I became apprized, by experience, that the exposition of the scriptures by the teacher was not sufficiently interesting, and we thereupon adopted another method, which operated very well. We have taken the lessons that are published by the "National Sunday School Teacher," and each pupil is given one of the lesson papers, which suggests the prominent thoughts connected with a particular subject, and on Sabbath morning the principal lectures on that subject. In the afternoon, the children are questioned in the school rooms on this same lesson; and I think the universal testimony of our teachers will be that it has been useful, and productive of good results. In that way every pupil has a method of religious instruction that is adapted to him, and none are overlooked. The adoption of these lessons is not objectionable as being denominational, because they are published by five different

religious denominations. They are of such a character that they can be adapted to the primary classes of the first and second years, so that they may get at least the most obvious ideas. At the same time they are equally well suited to the most advanced classes.

PRESIDENT STONE.—Only two points I wish to make. I am glad the author of that paper is so much pleased with my remarks. My impression was that he was wrong in his facts. I understood the paper to take the ground that there was a great lack of interest, and want of attention to the religious services of the chapel, among deaf-mutes. Our experience at Hartford is different from that. I witness, every morning, the exposition of a passage of scripture by some one of our instructors. The attention is interested and voluntary; every eye is fixed, and you are convinced, by noticing the countenances of the pupils, that they are intelligently interested in what is going on. On the Sabbath, as through the week, these children hear by the eye, and I do not think that any children addressed through the ear give any thing like the close attention that these deaf and dumb children do.

In the second place, I wish to say that I had no idea whatever of trespassing upon sectarian ground. My remarks, on the use of a liturgy, had no reference to hearing persons who prefer that particular form of worship. But the thought that I intended to express was simply that where a formula of any kind is repeated, over and over again, there is danger of its becoming a mere form. It requires a high degree of mental culture for a person to hear the same phrases repeated over, Sunday after Sunday, and year after year, and have ideas all the time excited by them. The natural tendency of such repetition is to make the service mechanical and meaningless. I do not think we should gain any thing, as far as deaf-mute worship is concerned, by introducing liturgical services.

THOMAS GALLAUDET.—So far as this discussion touches on the subject of public worship on general grounds, we all have our preferences, and the discussion of them would not be proper, in my judgment, in a convention of this kind. If I spoke of my own personal feelings, of course, it would be in unison with the general tone of the article. But what we are aiming at is the kind of religious services that are calculated to be most useful to the deaf and dumb; that, we can get at only by experiment. It should be entirely removed from the old question of liturgy and anti-liturgy, and the only question with us should be, is it going to benefit the

tone of character and promote the highest possible moral development in our colleges and institutions for deaf-mutes? We can only reach the answer to the question by experiment. It is difficult, if not impossible, for us to settle any of these great questions at once. It is well enough to have them come up on occasions like this, and to have persons think about them; and the Convention may, perhaps, think proper to appoint a committee to give the question careful thought, and to collect around it all the light they can gather after the Convention has adjourned.

It seems to me, for my own part, that a very simple liturgy, allowing a portion of the time of service for an extemporaneous prayer, introducing, perhaps, the Lord's Prayer, and embracing the Ten Commandments and the Apostles' Creed, which almost all denominations now agree upon, would help our pupils in paying attention to the services. I was deeply touched, I recollect, one evening, in seeing the pupils following the principal, in the New York Institution, in the repetition of the Lord's Prayer—even the little ones trying to join in the signs. Even if they do not understand it, there can be no harm in the little ones repeating the signs for "Our Father who art in Heaven." And it seems to me that without, perhaps, any rigid form which is going to bear upon all the institutions, some experiment in this direction might be made. Let the matter be taken hold of, and let us see what the practical results are. Let the pupils, perhaps, begin by repeating only the Lord's Prayer.

I can only say that this would bear favorably on the work that I am in connection with; there I would like to have the deaf-mutes use, more responsively than they do, the religious services. My custom has been, so far, to have a young man trained to give the few responses that occur in the form of evening prayer. I do believe that some bodily response to the emotion that is in the mind is favorable. I have generally had them place their hands in the position for *amen* at the conclusion of the prayer. If you can get persons interested in joining in a responsive service, it seems to me to partake more of the spirit of common prayer and common praise. Let them try the Lord's Prayer, and see how the little ones will get on in trying to join in it. It would not be proper for the institutions to set forth any form of liturgy; but, for the next two or three years, it seems to me, the members might see how much good would come from the occasional or regular use of the Lord's Prayer. This is an interesting question, and we all see that it is a

delicate one. We can only take a broad view of it here, and the question to be asked, and answered by experience, should be, whether the moral nature of the deaf-mute would be improved and benefited by it?

In regard to Mr. Read's paper, I was interested also in it. We all need a little criticism now and then from those who are looking on.

MR. MILLIGAN.—I am not willing to let the subject drop without disclaiming, in the most emphatic manner, any denominational feeling whatever in connection with it. The paper itself suggested, as you will remember, that if the Convention thought proper to appoint a committee, that committee should be composed of persons representing different religious denominations.

P. G. GILLETT.—In my own practice I confine myself to the Apostles' Creed, the Ten Commandments and the Lord's Prayer, and find it highly beneficial.

MR. KEEP.—I was much interested in Dr. Milligan's paper, and instructed by it, and while I think he over-stated the defects of the system now in use, as a system, yet, I do not suppose that he over-stated what he had witnessed. Our own experience, however, is different, and while having no extravagant opinion of my own ability in the use of signs, I may be permitted to say, for our pupils, that I have been delighted with the attention shown by them, and have been surprised that so large a number of them manifested such interest, and were apparently so much profited.

There is, however, a suggestion that has not yet been made, that is in my judgment important to this general subject; the idea perhaps has been suggested, but the application of it has not been made: Whatever may be the ages of the children gathered into the institutions, they are *all* children, and we are to treat them as such, Dr. Milligan might properly have introduced that as one head in his article. Long things are not suitable for children, and I rather apprehend that they are not suitable for grown people. A celebrated minister, in Rochester, got up on one occasion and confessed to his brethren, "I have done a great many foolish things, and many for which I am sorry, but you will all bear me witness that I have never done a *long* thing." If we would bear this in mind, in our religious services, the children would be greatly benefitted. We should always come within the hour, rather than go beyond it. The child may be tired in standing or in sitting; it may be tired in that steady look of the eye, which is necessary

whether the service be co-operative or responsive, or the contrary. I have been led to fear also from the discussion and from the news that we hear from different quarters of the comparative failure of religious services, that the idea that we heard advanced yesterday is bearing more evil fruit even than I had apprehended. If the sign language, with its power to communicate ideas graphically to the mind of the deaf-mute, has passed away as the vehicle of religious instruction, and another has been substituted for it which the children can not understand, it is not to be wondered at if the services are trite and uninteresting to them. I do not know that this is the fact, but unless we take care to keep up the sign language in all its vigor and beauty, we are sure to lose in the success of our religious services. I think it can not be denied that all who have used the sign language competently, in conducting the Sabbath services, have been gratified with the attention given by pupils to the services where it has been employed.

With regard to the younger class of pupils, I think there might, with propriety, be some participation in the services, and that it might be made a very interesting appendage to our ordinary services. Suppose that some of our little prayer-hymns were taught to the youngest class of the little ones, and they were brought up as a part of the service and recited together; it would at once touch the hearts of older persons, and fill the minds of the little ones with religious ideas proper to their infantile condition, and would be an experiment that would be almost surely happy in its results.

Participation is very greatly valued by some, and perhaps undervalued by others. One of the elements that has not been alluded to here is the sacred associations which repetition produces, and which come in and aid in exciting and in deepening religious emotions. This is the testimony of those religious people who have been in the habit of using services of this character. But the principal point I wish to make is, that we should not be too long in any exercise; that we should take care that we are intelligible in our instructions, and should all the time remember that we are dealing with children. And, with these points borne constantly in mind, I think we shall be successful in our religious instruction of the deaf and dumb.

E. M. GALLAUDET.—I propose to give you a brief account of the Sabbath School that has been organized in Washington. About a year and a half ago we became satisfied that the lecture services were not sufficient in their interest to the pupils, not that there was

a lack of attention or interest in that service, for with us their interest in the religious services has been and is very gratifying; still we felt that there was not quite that being done for the deaf and dumb children and youth which was being done for others by the Sabbath School. We decided to organize a Sabbath School, and did so. And it was thus: We arranged our pupils into classes, not the classes of the week-day recitations, as is the case in New York and in Illinois. It bears the name of the Ephphatha Sabbath School. We have endeavored to create a different routine from the routine of the week; the interest of the pupils is increased by the variety. The highest class in the Sabbath School consists of a number of the members of the college classes, who are taught by the President. Then there are classes taught by the teachers. Then there are classes of pupils of younger years, some of whom are taught by professors, and others by older pupils. The school meets at nine o'clock in the morning. The opening services are variable, somewhat. There is an opening prayer, and generally, the reading of the Scriptures; then the classes go to their teachers and remain with them one hour for the lesson, and then separate. We have not adopted any uniform lessons, but each class has its own lessons arranged according to the ability of the persons comprising it.

A feature of this Sabbath School, has been a Sunday School concert, held on the first Sabbath evening of each month. This exercise has been found to be one of very great interest. We have generally, on Sabbath morning, announced a word, to illustrate which, the pupils recite in the evening texts of Scripture which they have found in the Bible. For instance, they have had "love," "faith," "hope," "charity," and words of similar character. This gives the pupils something to occupy their minds during the hours of Sunday; and it has been very surprising to see how even little children would take their Bibles and search, and look and read, to find these texts. "How did you find that text?" "O, I found it myself." Some of them would write out their texts on the slates; others, I would call up to the platform and have them spell the words on their fingers. These texts would then be made the subject of remark by the teachers, and sometimes by the pupils. We have succeeded in relieving it entirely from the stiffness and formality of such meetings, in general, and have made it very much like a sort of family meeting.

Another feature I will allude to. We have tried to convince our pupils that they have a duty to perform to others; and, to that end, we take up, every month, a collection for some charitable object. Last year we raised a little over fifty dollars, which was applied, by a vote of the school, to the furnishing of libraries for indigent schools in those places which are made the subject of effort by the American Sunday School Union, and the pupils have been intensely interested in knowing that these savings have been the means of doing a great deal of good. I think the effect of these Sunday School Concerts is very good, and that they might, perhaps, be imitated to good advantage in other institutions.

A word in regard to a liturgical service for the deaf and dumb. My own opinion is that such a service would be a beneficial one. I would be sorry to have the entire service confined to a liturgy, but I believe that the drawing of the pupils into the service, is a benefit. And there is a special need of something that will, to some extent, take the place of music, bringing in the poetry of motion and the sign language, which may be made a beautiful adjunct to the religious services in the recitation of the hymns. I would suggest, too, a sliding roll of paper, on which hymns are printed in large type, and have the pupils rise and read from these scrolls by signs. I think a semi-liturgical service and responses from the pupils adds a very great deal to the interest of the religious services of the Sabbath.

G. O. FAY.—In the Ohio Institution, we do not feel that our religious instruction is a failure by any means or in any sense, on the contrary, with its results so far we are highly gratified. For two years, we have had a regular Sunday School, organized upon very much the plan mentioned by Dr. Gallaudet. It is held in the afternoon. The classification of the pupils is different from that during the week. The boys and the girls are in separate classes. We do not confine ourselves to the persons employed in teaching regularly in the Institution in employing teachers for our Sunday School classes. The exercises are brief. The lessons studied are the Scriptures, and whatever seems to be especially adapted to the classes that are taught. In reference to the manner of conducting the study of the Bible, we think it is better to bring in a portion of Scripture, and have them show by signs that they understand it, than merely to recite from memory and study. Some of the classes recite Bible lessons; and I must say that the

lessons are longer and better learned than those of any other Sunday School I ever attended. I think, in our Institution, religious instruction, so far from being unsuccessful, is highly successful, and, in fact, is rather prominent.

In regard to the mode. We have to teach religious subjects in a way that will meet the approval of all good men, whether they are in favor of a ritual or opposed to a ritual; consequently, we want to be as general as we can be.

MR. ANGUS.—(In signs.)—In my earlier associations, I was among those who were opposed to the use of a liturgy; but having been with deaf-mutes now for some years, I have come to the conclusion, that, for deaf-mutes, a liturgy is the best form of religious worship. At the same time, I believe that all who love the Lord Jesus Christ are going on to the same end, whether they use a liturgy or whether they do not.

Deaf-mutes, attending divine worship, where there is no liturgy employed, can not follow and join in the worship; but, if the liturgy is used, they can have a prayer book, and can get some friend to find the place for them, and thus they too can join in the services. Without any reference to the differences of opinion amongst other people, I believe a ritual is best, so far as deaf-mutes are concerned.

MR. MAC INTIRE.—I move to lay the subject on the table, and to take up the regular order for the hour.

Adopted.

A paper, entitled, "Day-Schools for the Deaf and Dumb," was then read by Professor EDWARD A. FAY, as follows:

DAY-SCHOOLS FOR THE DEAF AND DUMB.

BY EDWARD A. FAY, A. M.

The word *day-schools* is used in this paper to designate those schools in which the pupils merely come to receive instruction for a certain number of hours each day, the officers having no control over them, and no responsibility for them, outside of the school-room, in distinction from those in which a home in the institution is provided for the pupils while they are receiving their education. This distinction is more neatly expressed in the French language, by the words, *externat* and *internat*, and these expressions have been adopted by the Germans; an example which it might be well for us to follow, leaving *day-schools* to be used in contrast with the *night-schools*, which in our large cities do so much good for the laboring classes; and banishing the rather awkward compound, *boarding-schools*, from our language altogether. But in this paper, the word *day-schools* is retained, and it is proposed to consider the advantages offered by schools of this kind for the deaf and dumb, in comparison with those boarding establishments, which have generally been preferred in this country, and which are usually known as *institutions*.

Until recently, all the schools for the deaf and dumb, established in the United States, like most of those in Europe, have been organized as boarding-schools; but within the past year, two day-schools, of which the histories were given in a recent number of the *Annals*,* have been opened—one in Pittsburgh, and another in Boston. It is now proposed to establish one in Cincinnati; and if these give good promise of success, probably others also will be formed. The question of their advantages and disadvantages then becomes, at the present time, one of practical importance, and may properly claim the attention of this Convention. For the purpose of bringing it before the meeting, and in the hope of eliciting an expression

*American Annals of the Deaf and Dumb, vol. XV, page 165.

of opinion from members whose experience and opportunities of observation will give value to their judgment, I will briefly present a few considerations upon this subject.

The two great advantages offered by the day-schools, seem to be, that in our large cities, where a sufficient number of resident deaf-mutes can be found to make the organization of a school possible, the scholars may reside at their own homes, under home influence, and that thus the expense, to the community, of their education, is considerably less than in boarding-schools. We are accustomed to place so high a value upon the influence of home, in the years of childhood, that, at first glance, the first argument seems a very weighty one; but in the case of the deaf and dumb, there are peculiar circumstances, which greatly modify, if they do not wholly destroy, its force. The majority of deaf-mutes, especially in the cities, come from the poorest and lowest classes; the very cause of their deafness may too often be traced, if not to the cruelty, at least to the carelessness or neglect of their parents. No one who has not had the opportunity of personal observation, can realize from what a terrible home the deaf-mute child of one of our large cities, is often rescued, when he is placed in an institution. In the garret or cellar, which is the only home he has ever known, or in the streets, where he is subject to the ridicule and abuse of his associates, and where he is easily taught, by the actions and gestures of his vile companions, all that is debasing, while he is shut out by his deafness from all that is ennobling, every influence that surrounds him is evil, with no intermingling of good. And, with the deaf-mute children of parents who are able and willing to provide for all their wants, home is not the same happy place, and does not exert the same benign influence, as with hearing children. A mistaken tenderness and compassion for the deaf-mute child's misfortune, often leads to his being petted and indulged, to his own injury, while from his playmates and youthful companions, he suffers the other extreme, of undue teasing and annoyance. His parents and friends can communicate with him only to a very limited extent. In most of the childish games of his brothers and sisters, he is unable to join on equal terms. It is almost the universal rule, that the deaf and dumb children are happier in the institution than in their own homes. While, then, no one can place a higher estimate than the writer, upon the happy influence of a well-ordered home, he believes that in the case of the deaf and dumb, this influence, is to

a great degree, nullified by the peculiar circumstances of their condition; and that the same influence can be best exercised through the institutions where they receive their education, which ought, in all cases, to be arranged with special reference to this. The type and model of every institution for the deaf and dumb, should be the family; and in the number and classification of the pupils, the selection of the officers, and all the domestic arrangements, the family idea should predominate. If this is lost sight of, the most important element in the education of the individual is neglected, and the complaint against boarding institutions is well founded. The writer believes it need not be lost sight of, and that for the reasons which have been given, the home and family influence, with the great majority of deaf and dumb children, may be exerted in an institution better than in their own homes.

With regard to the physical well-being of the pupils, beyond all question, it is much better cared for in an institution than in the great majority of the homes from which they come. Those in large cities, who have comfortable and pleasant homes, form the exception and not the rule. And with them it is not a mere question of the comforts and pleasures of life, but of health, and in many cases of life itself. The same causes that produce deafness, often affect the whole physical organization, so that the deaf and dumb have generally, especially in childhood, a more delicate physique, requiring more careful treatment, in every way, than their hearing and speaking fellows. The healthy and vigorous plant may grow and thrive even in an uncongenial soil; but the delicate and feeble one, which has been blighted in its infancy, can be made to live and come to maturity only by the utmost care, and under the most favorable conditions. If disregard of the laws of health in no case goes unpunished, it is visited with double retribution upon the frail and susceptible organism of the deaf-mute child. Good air and good food, so desirable for all, are necessities for him, and these, which the circumstances of his parents and friends generally deny him at home, are carefully provided for in the institution by every means which benevolence, aided by science, has been able to devise. The high, well-ventilated rooms, the ample play-ground, the gymnasium, the work-shop, the regular hours, the abundant and substantial food, chosen with special reference to the wants of childhood, are all adapted to the preservation of health, and the development of strength. Then if, in

spite of these provisions, illness invade the household, the convenient and cheerful sick-room is ready for the patient, and the devoted matron, who is often to the little deaf-mute children more than their mothers are to them, the trained nurse, and the skillful physician, combine their care and attention to restore him to health. I have not the statistics at hand to substantiate the statement, but if they could be obtained I think they would establish it as a fact, that while the ratio of sickness and death, among deaf-mutes generally, is greater than among hearing persons, with the pupils in our institutions it is less than with the average of hearing children of the same age.

It would seem, from the foregoing considerations, that the moral and physical welfare of the majority of the deaf and dumb is much better provided for, if they reside in the institution where they receive their education, than if they remain in their own homes, and attend a day-school.

It still remains to consider how it is with their intellectual welfare. By which method will the most rapid progress be made in the acquisition of language, and the course of study pursued in the school? The writer places a very high value upon the aid to the deaf and dumb in acquiring language, to be derived from conversation with hearing persons, by means of the manual alphabet, writing, or, in the cases where it is possible, articulation and lip-reading; and if parents and friends could be induced habitually and persistently to talk with deaf-mute children in either of these ways, out of school hours, the benefit thus conferred would be a strong argument in favor of day-schools. But parents and friends can not, or will not—certainly, in nine cases out of ten, they do not—converse with the uneducated or partially educated deaf and dumb, except by such rude and elementary signs as serve for necessary directions, questions and answers; and the mind of the deaf-mute child, who attends a day-school, has scarcely anything outside of the school-room to stimulate it to action, or aid in its development. In the institution, on the other hand, his education is continually going on, upon the play-ground as well as in the school-room; if his communication with his fellow deaf-mutes, by signs, is of less assistance in the acquisition of the language of his country than conversation with the hearing by the methods above mentioned, it has, on the other hand, a much greater effect in stimulating his thought, developing his ideas, and

imparting useful information, while a teacher or other officer is always at hand to explain any doubtful question that may arise in his mind, and carry on the work of the school-room in various ways. Then, in the evening, the pupil has a period of study of one, two or three hours, according to his age and class, under the supervision of a teacher or some officer especially appointed for that purpose, in preparation of his lessons for the next day. Add to this that his attendance in the class-room is punctual and regular, while in the day-school there are liable to be many interruptions from tardiness and frequent absence, and it will be seen that the educational advantages, also, are with the institution rather than the day-school. To sum up the whole question, in a single sentence, the difference between the institution and the day-school is that in the former the physical, intellectual and moral welfare of all the pupils is cared for, in every way, all the time; while in the latter it is cared for, in the case of most of them, only for the five hours, more or less, that they are in the school-room, five or six days of each week.

Another objection to the day-school lies in the dangers of the street for young deaf and dumb children, in going to and from school; and another argument for the institution, in the greater facility which it affords for the instruction of the pupils in the mechanic arts.

Thus far, in comparing the day-school with the institution, I have supposed the former to be established in some large city, and the pupils to reside in their own homes while attending the school. There are quite a number of cities in the United States of sufficient size to make the organization of small schools of this kind practicable; but the great majority of the deaf and dumb of our land have their homes in the country, or in towns, villages and hamlets containing not more than one, two or three persons of this class. It is impossible that they should reside at their own homes while receiving an education; provision, therefore, must be made for their support either in an institution or in private families in the town where the school is situated. I need not attempt to compare the advantages of these two methods. All that has already been said in favor of the institution, and nearly all that has been objected to the day-school, in the case of pupils residing at their own homes, apply even more forcibly here, with the exception, however, that boarding places may be provided where the pupils shall not live in squalid poverty.

The comparative expense of day-schools and boarding institutions may be very briefly stated. Where the scholars attend a day-school and reside at their homes, the cost to the community is, of course, less than if they are supported in an institution. On the other hand, where they are supported away from their own homes their maintenance in an institution costs less than it would in private families. The expense to the community of the institution, then, is less on the whole than that of the day-school; for the majority of the deaf and dumb, while they are receiving their education, must be supported by the State away from their own homes. This question of expense, however, is one of minor importance. No State of our Union, when the subject has been clearly and properly brought before it for consideration, has ever refused to make provision for the education of its deaf and dumb children in whatever way has seemed to be the best; we believe no State ever will. Let us then, in the discussion of this and other questions relating to the education of the deaf and dumb, ask less earnestly *what is the cheapest method?* than *what is the best?* And, having determined, according to the light which is given us, upon the best, let us confidently demand of the community the means to carry it into execution, resting assured that what is best will be seen to be most reasonable, and that what is reasonable will never be denied.

MR. MAC INTIRE.—This is, in my opinion, a practical subject, and one which is very properly brought before the Convention. There are delegates here representing two of these day-schools. Dr. Brown, the founder of the day-school in Pittsburgh, is present, and has probably given as much attention to the actual operations of these schools, in this country, as any other person, and I think the Convention would be pleased to hear from him on this subject. Day-schools for the deaf and dumb are new things as yet, in this country, though not now new in Germany, and in other parts of Europe.

DR. BROWN.—I rise with a great deal of diffidence, and no little embarrassment, to speak in this presence, on the subject to which

my attention has been directed so recently, as I believe, in the Providence of God; with diffidence, because I know that I stand in the midst of those who are veterans in the cause of deaf-mute education, while I am but a raw recruit; with embarrassment, because my opportunities of observation have been so limited, and I have such narrow acquaintance with the whole work. I feel willing, however, to contribute, in my own imperfect way, anything that may suggest discussion, because I am here as a learner, and not with the idea of imparting information.

With the history and the origin, to some extent, of the day-school at Pittsburgh, most of those who hear me are familiar, from an excellent article prepared by the writer of the paper just read in your hearing, and printed in the July number of the *Annals*. It is not necessary for me to detail the origin and progress of the work there at this time; I will state, however, that it did not originate in any idea of supplanting, in any measure, any of the excellent institutions of the country. It was not thought to obtain a cheaper method of deaf-mute education; it was not that we, who were inexperienced, supposed we could devise a better way than those who had been so long employed in this noble work; it was forced upon us, in the Providence of God, as a felt necessity. In that city were fifty or sixty deaf and dumb children, for whose instruction no provision had been made. The grand old State of Pennsylvania had not made the necessary provision for them. The institution in Philadelphia, doing a noble work, had not the means to reach out its benevolent arms and embrace these unfortunate children. We felt the necessity pressed upon us, and this was the best method, in our judgment, of reaching the necessities of these children. God, in his Providence, raised up teachers and inclined the hearts of those who had control of the public school fund, to give us the means to open a room in one of the public school buildings, for our work.

As to the relative success of the pupils, as compared with that of pupils in our best institutions, I am not prepared to give an opinion. Mr. Mac Intire was present in the school, and can form some estimate of the progress of the pupils.

I feel this to be an important question, because, as already intimated, there will be, likely, schools started in other States. The question is, will it be for the general good? What influence will it have on our institutions? and what advantage will grow out of

it to those who are instructed? Is it likely to result in detriment to their advancement, or will it be to their advantage? These are questions that I was anxious to hear discussed by those whose opinion would exert an influence on the cause which we all have so much at heart.

I do not know that I have anything further to say in regard to it. I will be happy to answer any question that any one may desire to ask, as best I may be able.

Perhaps an institution in Western Pennsylvania may grow out of this day-school in Pittsburgh, and there the question as to the propriety of having two institutions for the deaf and dumb in one State, comes up.

There is another idea that has occurred to me, and that is this, that we might have primary schools for the instruction of deaf-mute children between the ages of five and eight years, while the institution proper might be in the vicinity of the city and under the immediate control of more experienced teachers connected with the institution. That is a question upon which it is desirable to have the opinion of this Convention.

H. P. PEET.—May I be allowed to make an inquiry as to the teachers employed in this school? Is it the object primarily or simply to take charge of the pupils in order to prevent them from falling into harm's way? Are the teachers themselves properly qualified to conduct the education of the deaf and dumb, or are they only such persons as would be influenced by benevolent motives to lend their efforts to take charge of the pupils and instruct them as best they might? Or, in other words, have they any experience in the art of teaching the deaf and dumb?

DR. BROWN.—They had never been employed as teachers before. One of them had been educated at Philadelphia; a deaf-mute, he was esteemed as an excellent sign-maker and a pupil creditable to the institution. The other was a lady who had been employed as a public school teacher—his own sister, and who, from the fact that she grew up in a family of congenital deaf-mutes, had become thoroughly acquainted with the sign language and with the method of instruction pursued in the Philadelphia Institution.

MR. DUDLEY.—Not being a teacher of deaf-mutes, I do not propose or desire to make myself prominent here, but as there is no representative of the day-school in Boston here, I will say a word or two in its behalf. There was inquiry made, before the school

was established, and pretty thoroughly, as to the number of deaf-mutes in and about the city. It was found that there were fifty deaf-mutes in that city, between five and twenty years of age; and of those fifty children only twenty-two were anywhere at school. Twenty-two were at Hartford and in the Clarke Institution, and the remaining twenty-eight were growing up in ignorance and desolation at home.

The more unfortunate the child, the closer its mother hugs it to her heart; and an ignorant woman will not let her deaf-mute child go away to be educated. When the school was opened, thirty-six pupils applied at once for admission. There is one great advantage of these day-schools over State institutions. Where the tender mother will not let the deaf-mute child go to an institution at a distance, she will let it go to a day-school, and live at home. They say, "what if my boy should be sick away from home?" That is the way they feel, and they will not let them go in a great many cases. The Boston school committee say that the children, in that school, are very glad to learn, and that their progress has exceeded their best anticipations. The parents are delighted with the progress that has been made, and the enterprise has met the unanimous approval of the City Council, and there has not been a dissenting voice in the School Board on the subject.

DR. BROWN.—I wish to make a statement or two, suggested by remarks of the gentleman who has just spoken.

We have ascertained that there are sixty-one deaf and dumb children, in the cities of Pittsburgh and Alleghany, from five to seventeen years of age; while in the Institution, in Philadelphia, there are just five pupils from the great and populous county of Alleghany. I make this statement to show the necessity that was pressed upon us to make some provision for the instruction of these children.

The progress of the school has fully satisfied the School Board, and they have appropriated more money this year than they did the year before for its support.

MR. BARCLAY.—An important feature of the institution at Philadelphia, and one, too, which from the necessities of the case can not exist in any mere day-school, is the wardenship exercised at all times over the pupils while connected with the institution.

MR. MAC INTIRE.—As allusion has been made to my visit to the Pittsburgh day-school, I will give the impression that was made on

my mind, by a pretty careful examination of the school, such as I could give it in one day.

I did not confer with any members of the school committee; I failed to meet them.

I may say, in general terms, that I was highly pleased with the manner in which the school was conducted. There were two teachers engaged in giving instruction. I witnessed the recitations of the pupils, who numbered about thirty. Their exercises were such as are usually practiced in the primary departments of our State institutions. I learned, from the teachers, that there were found, in the cities of Pittsburgh and Alleghany, many deaf-mutes whose education had been wholly neglected, perhaps about sixty; my recollection is that about one-third of these were orphans, or orphans in part, with no person to care for them, or to take such interest in them as to send them to the State Institution at Philadelphia. Several were pointed out to me that had been under instruction in that institution, one, two or three years, but from some cause or other, coming home in vacation, they had been neglected, and had not been returned to the institution, and, not having progressed far enough in their studies for self-improvement, had relapsed into their original ignorance.

This school, I learned, was exerting a powerful influence upon the citizens of Pittsburgh—exciting a lively interest in the community, generally, upon the subject of the education of the deaf and dumb. Through it many persons had become deeply interested in the education of these unfortunate children.

Commenced as a Sabbath School, it had grown into a day-school. The School Board had assigned it a part of one of the ward school-houses, comfortably furnished, with desks, seats and blackboard, suitable for the accommodation of these children, and had made provision for the payment of the salaries of the teachers.

I found the teachers using Peet's Elementary Lessons, and recommended to them the use of Jacob's Primary Lessons as one of the best of books for beginners.

A large part of the pupils present in the school were the children of foreigners, the parents of some of whom, besides being poor, had, I was told, never been made acquainted with the provision made by the State for the education of such persons, and understood much less the way whereby they could avail themselves of this provision for their children.

I was made acquainted with the remarkable fact, just now alluded to by Dr. Brown, that, in Pittsburgh and vicinity, sixty of these unfortunate children had been found, of suitable age for instruction, neglected, and growing up in ignorance; while there were only five under instruction in the State Institution at Philadelphia. From Indianapolis and vicinity, out of a population of less than a hundred thousand, we had seventeen pupils under instruction last term, and three, in addition, have been regularly admitted for the next session.

Now, the state of the case as found to exist in Pittsburgh might have been produced by the ignorance, poverty and indifference of parents, the distance and the expense of travel, and the terms of admission to the State Institution.

It is unfortunately too true that the parents of many of the deaf and dumb are very poor and ignorant, and indifferent to the education of their children. Should those who have the light wait till they come to them for it? Is not instruction *the gospel* to the deaf and dumb, and are not these institutions the ministry, and we the missionaries, to bear to them, who sit in the most profound intellectual darkness and the shadow of moral death, the good news of their salvation?

I should like to hear from the delegates from Pennsylvania how it is that the Institution at Philadelphia, having now been in operation for nearly half a century, has succeeded in bringing under its influence so few of the deaf and dumb in the western part of the State? Was it not time for the friends of these children, led, as Dr. Brown says, by the Providence of God, but driven, as I would say, by the facts and necessities of the case, to establish a school for their instruction?

It is a day-school; the children attend school as other children do, and board at home; and I was assured that the pupils were exerting a happy influence upon their friends.

Now, one of the great evils of State institutions is, that they receive pupils and retain them often for a series of years, and thus sever all connection with their friends, and this, most frequently, in the case of those who have the fewest friends; and when they have finished their studies, and have to go out into the world, they are more friendless and isolated than when they entered. Separation from parents, and home, and friends, in childhood, is a misfortune, in most cases, second only to the loss of hearing and speech, and

ought never to be resorted to when it can be avoided. In this State we mitigate the evil, as far as we can, by sending all the pupils to their homes to spend the vacations, so that they can keep up old acquaintances and form new friendships; so that, when they leave school finally, they will have some place as a home, and friends to whom they can go.

The more destitute and friendless the pupil, the more need there is that he should be helped to cherish and keep up a connection with the friends he has, and to increase the number of his acquaintances. It is for this reason we send all our pupils home, and, if need be, the law allows us to pay their expenses.

I do not know whether I rightly understood my venerable friend on my left when he says that his institution assumes the wardenship of its pupils. If he means that the institution takes charge of the pupil for all the purposes of education, I agree with him that it may properly do so; but if he means that the institution can or ought, in any case, to assume, much less usurp, the place of a parent, so as to destroy or even weaken the relation of parent and child, or relieve him from the duties that arise out of it, I beg leave to differ with him.

The institution should receive its beneficiaries as pupils for the purpose of instruction, not as wards, with the design of making it a permanent home for them, in any such way as to sever the connection they had with parents, friends, and neighbors. If the institution receives pupils as paupers at ten years of age, and keeps them seven years—the usual length of the course of study—and then sends them out severed from home influences, they are utter strangers in the world.

The school in Pittsburgh receives these neglected children with such homes as they have, and is endeavoring to make them and their homes better by instruction. That they are doing this, and, with the pupils I saw there, as well as any of us are, I have no doubt.

How far in a course of study a school of this kind can be profitably carried on, depends upon the number and classification of pupils and the number of teachers it could employ. In a city affording thirty or forty pupils, I suppose the course of study might very well be carried on through three or four years.

It does seem to me a question worthy of the consideration of the members of this Convention whether this experiment, now being

tried in Pittsburgh, is not an advance in the right direction; and whether we should not favor the establishment of such schools in all our large cities, when the number of destitute children will justify it, as a means of strengthening and improving home influences, and as the very best preparation for entering the regular institutions.

I should like to hear from the delegates from Philadelphia, especially as to the degree of wardenship their institution assumes over their pupils during vacations and after they have completed their allotted course of study.

MR. BARCLAY.—It is the great object of the Pennsylvania Institution to prepare the children, after they go out, to earn their living by their industry, and the great object is to give them as much scholastic instruction while they are in the Institution as possible. The term there is limited to six years, and I would like to have the views of all who are here as to the proper length of time to be granted to every deaf-mute that has to depend to some extent on the Commonwealth for education. I think less than eight years is not sufficient. There may be cases in every institution where it is impossible to educate them at all, for want of ability.

There are no paupers in the Pennsylvania Institution. They are all paid for, either by the State, by the Institution, or by their friends, and every deaf-mute within the ages of ten and twenty years may be admitted into that Institution. After they have progressed and finished their term there, a recent measure has been adopted by benevolent people to raise a fund to aid those of them who are entirely friendless. The great object is to make each pupil dependent on his own exertions, but where they are friendless there is a committee to try to get proper situations for them. We think this measure will be attended with very considerable benefit. The other plan is to have a fund where deserving persons who are disabled or unprotected can have sufficient assistance to render them comfortable at least. I apprehend that my friend Dr. Brown will see the advantage, therefore, of sending to this Institution all the deaf-mutes who are over the age of ten years. There they will get a regular course of instruction and will always be furnished with the means of securing an education.

I hope these gentlemen, who are at the head of Institutions, will take time to look at the forms that we have here that are used in connection with the Pennsylvania Institution.

The railroads of Pennsylvania are so liberal that all our pupils, who have homes to go to, are sent home at vacation and returned to the institution, without expense. The vacation commences on the last Wednesday of June, and terminates on the first Wednesday of September of each year. The great railroads of Pennsylvania furnish the tickets for them to go and return, and almost all of them are sent to their homes, and have the home influence exerted upon them during vacation. But, as you are aware, there are cases where they have no homes to go to,—cases where they came to the institution from the Alms House. Those persons are cherished in the institution during the holidays, and derive a certain advantage from it, because they receive a great deal of instruction during the vacation, not only from the Superintendent and the teachers, but also from each other. We shall be glad to receive into that institution, all the pupils in the State of Pennsylvania, between the ages of ten and twenty years.

MR. MAC INTIRE.—I wish Mr. Barclay to inform us how he accounts for the fact, that while there are fifty or sixty deaf and dumb children in Pittsburgh and Alleghany, of a suitable age to attend school, the Philadelphia Institution has received, as we are informed, only five of that number? Under what adverse circumstances is the city of Pittsburgh placed, that the Philadelphia school has been able to reach so few?

MR. BARCLAY.—It seems to me inexplicable. Every member of the Legislature is furnished with a copy of our report, before the Legislature meets. It has been sent to the School-Commissioners of all the counties, yet, even in our own city, we know there are cases in which we can not get the children into the institution. There have been cases where parents, who have themselves received instruction from that institution, were averse to sending their children there, because they wanted them to contribute to their support.

P. G. GILLET.—This question is one of general application, and not one of local application alone. Allusion has been made to the city of Chicago, which lies within my diocese, and I rise to object to either Pittsburgh or Philadelphia being made the standard for Chicago. The state of facts that may exist in Philadelphia or Pittsburgh have no parallel in Illinois. I think, I know, more or less directly all the deaf-mutes in Chicago. We have a goodly number of them; perhaps, nearly all of those who should be in the school. I know

of those who are coming on to a proper age, and will be admitted to the institution at the proper time.

It is true that there may be, in Pennsylvania, a strange state of facts, as stated by the venerable gentleman from that State, (Mr. Barclay), and for years, I have heard great astonishment expressed, that in a State like Pennsylvania, with nearly three millions of population, and twenty-five hundred deaf-mutes, that there should be so few found under instruction there, and we are permitted to learn that the fault lies not with the railroad companies. I can point to some Western States, not far from where we now stand, that have a little liberality beyond that which has been mentioned. They will transfer the officers of the institution from the institution to any part of the State and back again, when they go out to find these pupils and bring them in. And not only that, but they cheerfully transfer large numbers of pupils, fifteen, twenty-five, thirty or forty at a time, when they go out to give exhibitions for the purpose of arousing the community in behalf of the institution for the deaf and dumb, in the State.

The state of things that exists in Pennsylvania, does not exist in Indiana. We look around us to-day, and see an ample and abundant provision for the deaf and dumb of the State. We look around over this State, and find that there is only one large city in the State, and that, the city of Indianapolis, where the institution for the deaf and dumb is located. There can not, by any possibility, grow up in this State, a rival school.

As for Chicago: the local circumstances under which the Illinois Institution, for the time being, has been laboring—the scarcity of water—prevents our enlargement. The State will not enlarge it until an adequate supply is secured. The next best thing that the Board of Directors of the Illinois Institution can do, is to establish, at some other place in the State, another institution, where those who can not be admitted into the one now existing, may be educated.

There are other things that go to make up our minds on this subject. We do not want to view principles of general application through the medium of a few bright examples. I think the essay was a little faulty in stating that a day-school is a more economical method of educating the deaf and dumb, than a general school. Now, economy is only one point to be considered. Individuals plan for a generation. States and communities look far down into the future, beyond the present.

I fear that there can not be any day-school established in the land that will educate the deaf and dumb, as they should be educated in every department. They can not organize and maintain a labor department in the day-school, and it is as important to educate the hands as it is to educate the heads of those who are deaf and dumb. If we send them forth educated in head only, and not in hand, they will be wards of the State in county jails and poor-houses all their lifetime; and the question for the State to consider is not a question for a few years, but for many years—for the lifetime of these pupils. We all know the predisposition of deaf-mutes to vagrancy. We have not been able to remedy it yet. I think the remedy is going to be found in a well ordered institution, having the proper attention given to the industrial department. I think, then, that it is a matter of economy for the State to continue and enlarge her schools as they exist, in preference to those that are mere day-schools. Facts are stubborn things. If I was called upon to state here what gives me more trouble about the admission of children into our school than anything else, I would say it was this: that the parents of our pupils, living near the institution, are so solicitous about getting admission for them, when we have not room for them in our boarding department. I advise the parents to come there from other parts of the State, and settle in close proximity to the institution, so as to be able to keep their children at home, and send them to school during the day. I remember one family where there are three deaf-mutes, and there has not been a term in the last five or six years that their mother has not come to me saying, "You must let my children board in the institution: the children love the institution, and they want its companionship."

Another point; these day-schools must be, necessarily, confined to cities. They are not practicable any where else. I would also add that *caste*, which we have not in our general schools, could not be excluded from the day-schools.

G. O. FAR.—I would like to have a statement, from Dr. Brown, as to the condition of the pupils of the day-school, out of school hours. There are many children in every large place, for instance in Cincinnati, under ten years of age, and whom, therefore, I can not legally admit into our Institution; and I believe that in that city children of that age do suffer materially from the various temptations of city life. They learn various vices there with that readiness and facility which springs from the peculiar stimulus that

always affects children. They stay in Cincinnati until they are ten years of age, and then come to us. Now, would it be worse for these children thus situated between the ages of six years and ten, when they can come to the institution, to go to a day-school and return home through the streets of Cincinnati every evening than to spend their whole time in roaming the streets? It seems to me, that with good teachers, their condition certainly could not be any worse than it is, and that it certainly might be much better.

The subject changes entirely in its aspect, when the child reaches the age of ten years. Then there is some room for difference of opinion among intelligent educators. But it would surely be well for those who have the care of the education of these children, to take some steps toward the looking after those between the ages of six and ten years. It is not true, in Ohio, that we do not know where these children are, or that the parents do not wish to get them into school. We have not that to contend with, to any great degree.

I would like to hear a statement from Dr. Brown as to whether these children, out of school hours, are miserable and wretched, or otherwise.

DR. BROWN.—I believe the majority of the pupils prefer being at school to being at home; I know, at least, that when our vacation occurred the pupils did not want it. And the reason is plain: when they were at home they were isolated; they had no companionship at home. We have had children in the school that we could not keep there, but it was because we had not kept them there long enough for them to develop any social feeling with those who were there.

THOMAS GALLAUDET.—We should do all we can to make the State institutions just what they should be. I do not believe in asking any person to say whether he is able to send his child to a deaf-mute institution or not. If the parents are able, and take pleasure in paying the expenses of the education of their children, let them do it; but do not ask any such question as that of the parent of a deaf-mute child. I believe we should enter now and at once upon some course of action, with a view to have the education of the deaf and dumb perfectly free, so that we can reach out our hand of benevolence and put it upon every deaf-mute in the State, without putting families to the mortification of going before a magistrate and saying they are not able to pay for the education

of their child. This, however, is simply a remark in passing. Let us have the institutions in such a condition that they can receive every deaf-mute of a proper age, and then make them as thorough and effective in all their departments as possible. When this is done, it seems to me, that there is no objection to day-schools growing up in the larger cities. In any of the large cities where there are deaf and dumb children who are too young to go into the State institutions, they might, as it seems to me, be properly gathered into a day-school.

And, it seems to me, further, that if, in the providence of God, a day-school grows up until it becomes at last a boarding-school for deaf-mutes, we should let it go on; it is not going to hurt the State institution. I do not believe that, practically, there is going to be any harm done to the great cause of instructing deaf-mutes, by having day-schools where the circumstances of the case demand it, especially if they can be conducted by persons who are well prepared to take charge of them.

I think we should work out this thing, following the leading of God's providence; and I believe the friends who have established this day-school in Pittsburgh have done well.

MR. PALMER.—One great drawback to the efficiency of day-schools would be the absence of mechanical instruction. I have paid a great deal of attention to this matter, and read with pleasure your paper on that subject.* No day-school can be of that use which schools for the deaf and dumb should be in that respect. I was struck with the remark of Mr. Gillett as to his being "Bishop" of Illinois. I think it is the duty of every principal of an institution to consider the State his "diocese," and to look carefully after the interests of all the deaf and dumb in that State. I think that in all States where the principal will take all the means at his command, and use them, he can find out the number and condition of the deaf and dumb within his State and their ages. I send out circulars. I do not depend on sending circulars to school-commissioners alone, but upon visiting different portions of the State from time to time with pupils of the institution. Every railroad in our State gives free passes for the principal, and also to all the pupils, to go and come at the opening and close of school. When the principal wishes to go or send an officer after pupils, he gets

* Report on the Subject of Trades for the Deaf and Dumb, submitted by Rev. Collis Stone. Proceedings, Fifth Convention, pp. 128-144.

free passes; and I think that, by representing this thing properly to the Legislatures and to the railroad corporations, we can be enabled to look out and find every deaf and dumb person in all the States.

I think that, in many of the States, the institutions are not doing the work that they should, because the States are not properly canvassed by those who represent the interests of the deaf and dumb. When you inform the State fully in regard to the wants of these unfortunate children, you will have no difficulty in securing the proper and suitable provision for them. We have never had an appropriation refused us in our State, and during the past ten years, upon representations being made of what our Institution required, it has uniformly been granted without a dissenting voice—with but a single negative, and that came from a man who said he came there pledged not to vote for *anything*.

MR. MAC INTIRE.—The usual time for adjournment has already passed, and I therefore move that the Convention now adjourn till three o'clock.

Adopted.

AFTERNOON SESSION.

The Convention was called to order at three o'clock by the President.

A paper entitled "The Purity, Dignity and Antiquity of the Sign Language" was then read by P. G. Gillett, for the author, J. C. COVELL, as follows:

THE NOBILITY, DIGNITY, AND ANTIQUITY

OF THE

SIGN LANGUAGE.

By J. C. COVELL, A. M.

To restore to the language of signs its title to nobility, to show that it is *divine* by the same title as speech, and that it has been necessary to the development of spoken language itself, would be a task at once pleasant and profitable, and one not difficult of achievement.

But, confining myself within brief limits, it must suffice merely to suggest a few thoughts as to the nobility, dignity, and antiquity of signs, sustaining these by references to authors of known repute.

It has been confidently asserted by some writers on this subject that deaf-mute language is neither an original endowment of man nor the gift of God, but purely a human invention. If this assertion were true, we should, for the sake of consistency, speak only of *arbitrary*, and never again of *natural* signs. We should gaze with more than ordinary admiration upon the wonderful and unconscious little inventor in the nurse's arms; we should be struck with awe at the swiftly invented gestures of our native backwoods orators—gestures at once emphatic, powerful, swaying the multitude to and fro, whilst but feebly aided by a flow of utterances, which, if stripped of every gesture, would be suggestive of an endowment which the owner had found difficult of development. The origin of language is a question naturally suggested in all such discussions. That the faculty of speech was a gift of God in the beginning, as are all our other endowments, both of soul and body, few will deny; but that this faculty was to seek its own development in each individual, in the midst of circumstances peculiar to the individual, and this by pains and labor, it is not difficult to affirm, in view of the analogy and growth of languages

since the calamity of Babel. But, not to pursue the discussion of a question which is so soon given over to conjecture, I will nevertheless courageously assert, that the language of signs is, *ceteris paribus*, as natural to man as speech; and that, in the beginning, it contributed most largely to the expression of thought. The undeniable traces of it even now, in the language of certain nations—the ideographic symbols of the Orient, the written signs of the pyramids—all go to support my assertion, not to mention the fact that the language of signs is to-day, if I may so speak, the Court language of many tribes of our North American Indians.

The poet of the Iliad distinguishes man from the other animal creation as one who *pronounces articulate sounds*. But the modern philosopher or poet would find as strong an epithet were he to call him one who *gesticulates thought*, for it appertains to man alone; nor can it be denied that the perfection of simple discourse, as that of the declamatory art, consists in the harmonizing accord of gesture and of speech. Diderot says: "I formerly frequented many of the plays, and I knew by heart most of their good pieces. The days on which I proposed to myself an examination of movements and gestures, I went to the third tier of boxes, for the more distant I was from the actors the better I was situated. As soon as the curtain was raised, and the moment came when all the other spectators disposed themselves to listen, I put my fingers in my ears, not without some astonishment on the part of those who surrounded me, and who, not comprehending, regarded me almost as a crazy person, who had come to the play only *not* to hear it. I obstinately kept my ears closed so long as the action and the play of the actor appeared to be in accord with the language which I recalled." "How few comedians," adds Diderot, "capable of sustaining such a trial, and how humiliating to many of them would be the details into which I could enter. But I like better to speak of the new surprise, when they did not fail to gather around me on seeing me shed tears at some of the most pathetic passages, and always with my ears closed. Then I remove my fingers, and the most curious hazard some questions, to which I respond coldly, that each one has his own way of listening, and that mine is to close my ears in order to hear better—laughing within myself at the conversations to which my apparent or real eccentricity caused them to hold around me, and much more, still, at the simplicity of certain young persons who also put their fingers into their ears to

hear after my fashion, and who were astonished to find that it was of no assistance at all." Gesture, then, it must be admitted, is necessary to the complete expression of thought; and if so to-day, notwithstanding the perfection of our languages, how much more, for a stronger reason, must it have been when these languages were merely in the way of formation. It is sometimes objected that speaking persons are not capable of imitating nature with the same perfection as deaf-mutes, which casts a doubt upon the assumption that primitive human communications ever had taken place by such means.

There is no better proof of the fallacy of this objection, than that which we see every day with our pupils; namely, that those of them whose deafness is acquired, (and with many, it has supervened quite late in life,) do not make signs with less facility, and some of them, with a more intelligent idea of their signification, than those of them born deaf; and from this, it may be inferred that any speaking person may flatter himself as possessing, in the same degree as they, the art of attaching signs to things.

Words, with few exceptions, have no natural correspondence with the things which they express. What analogy is there between the word "rock," and the object itself? or "tree," or "grass?" Signs are imitative in their very essence. They are imitative in the same manner, you may say, as drawing; like it, distinguishing the parts in the whole, putting in the picture each thing in its place. The order of succession leaves but few traces in the memory; but the picture, resulting from their disposition, remains in the mind. It is seen long after the signs have faded away.

I believe, then, that it amounts to a demonstration, that in his first great efforts to express his ideas, gesture was for man, a much more useful auxiliary, than the voice; and that it is due to signs alone, almost, that the analytical faculties of the human understanding have their first developments.

But signs carry with them many disadvantages. For instance, communications by signs can not take place in the midst of darkness, or of obscurity of any kind. A body interposing, interrupts them; hence, their field of action is far less extended than that of the voice; moreover, they bend themselves reluctantly to abstractions, exercising themselves principally with material objects, hence causing man to look abroad, and hindering him from looking

within. The admission of disadvantages, however, in no manner mars the advantages.

The facts with regard to the Indo-European languages, as they appear to us, are, that signs constituted the first mode of communication; then, a spoken language, and lastly, a written alphabet.

The written system of the Chinese is, itself, an indication of the long persistence of signs in that language.

Says Leibnitz, "The writing of the Chinese produces an effect equivalent to that of our own alphabet; although, it is infinitely different, and might appear to have been invented by a deaf-mute himself."

And, indeed, with the exception of the phonetic element, which was the last to be introduced, that system is such an one as might have been founded by a deaf-mute people.

Indeed, what is more common at the present day, than the habit of all the Oriental nations, to aid themselves in conversation, by tracing in the air, with hand or a fan, those characters whose images are in the mind?

In conclusion, I would be happy if I have succeeded, in some measure, in restoring to the language of signs, its title to nobility, dignity, and antiquity, and will only add, that it should be the object of our special pains and care, not only to preserve it from every adulteration, but to preserve for it, the character of a natural language.

Would the assertion seem premature and startling, that the time is not far distant, when the language of signs will be taught as a language in conjunction with philology, in most of the seminaries of learning in our land.

The reading of papers was continued.

A paper entitled, "Compulsory Education in its Relation to Deaf-Mutes," was then read, by J. L. NOYES, as follows:

COMPULSORY EDUCATION

IN ITS

RELATION TO DEAF-MUTES.

By J. L. NOYES, A. M.

In a country like ours, where the voice of the people determines who shall make our laws, and who shall enforce them, it becomes a subject of vital importance that every one who takes a part in deciding such issues should be so far educated as to be able, through the press and otherwise, to do it understandingly.

In some States this is required by law, before being admitted to the privileges of the elective franchise. The writer has not only been obliged to show his ability to read the Constitution of the United States, and to write his name, before voting, but he has seen the same rule applied to deaf-mutes, before they could exercise the functions of full-grown citizens. This may, at first sight, seem exacting what is unjust, to require the deaf and dumb to give their ideas of the meaning of this instrument: for reading, with them, is grasping the meaning of the author: but there is no good and sufficient reason why this test should not be applied to them, as well as to any other class of citizens. If any thing, the ability to read and write is of more importance to a deaf-mute than to an ordinary speaking and hearing person. This is his medium of communication with the world at large, and without this how can he learn or put in practice even the first principles of freedom and independence.

By the old Justinian code, deaf-mutes were put upon a level with idiots, insane and irresponsible persons; and when they are left to grow up entirely uneducated, as some are, this is not unreasonable. But when they are properly enlightened, this becomes not only unreasonable, but also unjust, and is seldom, if ever, countenanced in this land of free schools and popular education.

But what shall be said of those deaf-mutes who are allowed to grow up, to adult years, in stolid ignorance, in a mental and moral darkness worse than that of the Indian upon our frontier? In all our States, even in far-famed New England, there are deaf-mutes who use the elective franchise, and yet they have no distinct idea of what men go to the polls for. They do not know what the ballot means, and there is little or no prospect that they ever will learn.

Persons who have lived twenty-one years, in an enlightened Christian community, without learning their own name, or the name of the mother who bore them, are surely not fit subjects to determine who shall make our laws, or administer them. Power and influence, wielded without reason or discretion, are a source of apprehension and danger rather than of confidence and safety. And there is no knowing, for a certainty, how soon the apprehension may become a reality. The ignorant naturalized citizen may have little or no idea of the proper functions of a freeman, in this country, but he has both ears that can hear and a tongue that can speak, while the deaf-mute has neither. The former has a medium of communication with the world at large, while the latter has none. An uneducated deaf-mute, one who can not hear, speak or write, is not a safe person to whom to intrust great interests, or great power; and it is wisdom on the part of the State to see that no detriment is experienced in this respect.

While penning these lines, a prominent religious paper* comes to hand, with an editorial leader in which occur the following pertinent words: "Universal suffrage is the weakness of our republic. We do not believe in it. Nobody does, in an unqualified sense. Criminals are disfranchised. All males under twenty-one years of age are excluded by general consent. All females are denied the privilege. Unnaturalized foreigners are also shut out. If such restrictions are wise and necessary, why not go a little further, and deny the right to vote to those who are unable to read the constitution and laws of the State, or even the ballot which they cast? Also, why not withhold it, for a certain length of time, at least, from all who are convicted of certain misdemeanors, such as drunkenness, which affect a man's moral qualifications for the exercise of suffrage? As it is, the most ignorant and debased vote equally with the intelligent and virtuous: a state of things inconsistent with justice and safety."

*The Advance.

There is still another view of this subject, which appeals to the best interests both of the family and the State. It arises from the obvious connection between ignorance and vice and crime. It is generally admitted, among thinking men, that intelligence and virtue are essential to the permanence of a free government. If this is so, then it becomes the government to make ample provision for educating the masses, and *provided* the masses do not seek to obtain an education, the government ought to advance one step further, and *require* it by law of every citizen. This principle applies to uneducated deaf-mutes with more than ordinary force, because of their inability to communicate with the world at large, or even with their own intimate friends, further than to satisfy their own natural wants.

In all of our institutions for the deaf and dumb there will doubtless be found pupils who have violated civil law, innocently, perhaps, and have been punished; or have escaped punishment on the ground of ignorance. It would be easy to give instances of such cases, if it were necessary, and to show that just so soon as sufficient light had been imparted to these transgressors to reveal to them the law of right and the law of the community, there has been a complete reformation, as facts will show. Thus children who were sent to the institution, because "they were such a trial at home," have returned to be a help and a comfort to their parents and friends. Children who were addicted to stealing, have soon learned to steal no more. Children who were a burden to their parents, before receiving an education, have been their "stay and support" in declining years.

Instances could be cited, among deaf-mutes, where the unfortunate child has, by the blessing of God on a good education, become the honored member of the family, and has kept his parents from the poor-house, and the family from disgrace. But it should be borne in mind, that without a good education this could hardly have occurred. Natural endowments are not equal to this task. The condition of not a few of the uneducated deaf and dumb may be learned from the record of our poor-houses and county jails, and were it not for the influence of our State institutions, many more would be found there. It is, therefore, a pertinent question to raise: which is the more economical for the State, the more humane, not to say the more Christian, to provide the means for educating all such persons, and then require their attendance at school by

law, if necessary, for a few years, and in this way make intelligent citizens of them; or to maintain them at public expense, in ignorance, most of their natural life?

Reference has already been made to what deaf-mutes have done in other States, but it would be easy to give instances from Minnesota, where the money expended by the State, in educating these children, has saved them from the poor-house, or the county jail. In some instances these poor, neglected children have done remarkably well at school; but there are many others whom the institution has not reached, and probably will not at all. Let a brief statement of the case, as touching the Minnesota Institution, illustrate this point. Simply by making inquiry of visitors and friends of the institution, at Faribault, during the past four years, without canvassing a single town, or village, the following record has been obtained, showing the number of deaf and dumb children in actual attendance at school, as compared with those not attending:

"In 1866, attending school.....	28,	not attending school.....	31."
"In 1867, " " " "	28,	" " " "	43."
"In 1868, " " " "	51,	" " " "	52."
"In 1869, " " " "	55,	" " " "	48."

After making all due allowances for the incompleteness of this record, and the fact that some were too old, or too young, to enter school, or had been educated in other States, it is quite certain that not more than half of the deaf-mutes in the State, of a suitable age and condition, have been at school in Faribault. The rest are now growing up in ignorance. Some of them may come to school when their school-days should be over, and others will never know, so far as written language is concerned, their right hand from their left.

There are parents who, appealing to the imitative faculty of their deaf and dumb child, will teach him to do certain kinds of work, and having learned to do it well, will actually withhold from him an education, lest, perchance, having obtained it, he might "feel above work," or they might lose their control over him. On the same principle, the master withholds education and the Bible from his servants, and the despot, from his subjects. To require such parents to educate their children, is simply requiring them to do their duty. If parents have the means, they can be compelled to provide for the natural wants of their children; and inasmuch as

cultivation of mind and morals is essential to the prosperity and perpetuity of a republic, it is no injustice to the individual, to require a given amount of intelligence in every citizen. It is beneficence, rather than injustice. It is simply requiring the ignorant to act according to the wisdom of the wise, instead of according to the ignorance of the ignorant.

Who can doubt that not a few of the uneducated adults in every community, would, to-day, be profoundly grateful to the authority of the land, had it exacted a common-school education of them and their parents?

We are not to be governed in our public acts by what ignorance desires, but by what the enlightened judgment of the community demands. It is not to be expected that the ignorant and vicious classes will advocate, or appreciate, such a law, for intelligence is necessary to such appreciation.

Children seldom appreciate the faithful care and discipline of parents, until they are deprived of them, or become parents themselves.

Again, in examining this subject, we are not left entirely to theory and speculation. Stubborn facts, and eminently practical men, bear testimony to the wholesome influence of such a law on the part of the State.

It is but a short time since, that learned statesmen and moralists uttered their warnings in reference to the demoralizing and disorganizing influences upon society, of the disbanding of our vast armies, at the close of our late war. But no such detriment has been realized, for the reason, firstly and chiefly, because the mass of the soldiers could read and think for themselves, and no demagogue could use them to subserve his own selfish, ambitious ends.

For more than a century, the Germans have tested and proved the beneficial influence of such a law; and Prussia, and the North German States, to-day, rushing into the front rank of nations in power and influence, owe their success and advancement, under God, more to the effects of their system of compulsory education, than to anything else.

Long years ago, Lysurgus and Luther believed, as do many of the best educators and statesmen of our day, that the State has the right, and ought to compel the attendance of children at school. Luther says: "I hold it to be incumbent on those in authority, to *command* their subjects to keep their children at school."

Since the first lines of this paper were written, several instances have occurred, through the public journals of this country and England, in which some of the best minds have taken a firm position in favor of compulsory education. If then, such a position is sound in regard to ordinary speaking and hearing children, it is most assuredly so in regard to the deaf and dumb, for reasons which have, in part, already been given.

MR. TALBOT.—I apprehend the difficulty Mr. Noyes speaks of, is one that applies to the newer portions of the country, and it has pressed upon me seriously. We had about two-thirds of the deaf and dumb in the State, in our institution, when I went there, seven years ago, and we have now, gradually, worked that proportion up to about three-fourths of the proper number. Now, this remaining one-fourth is too large a proportion of the deaf and dumb to leave in ignorance; much more would one-half be.

There are troubles of this kind pressing upon Western institutions, that Eastern institutions do not feel; and if any utterance of this Convention would so enlighten the people as to lead them to bring the deaf and dumb into the institutions, at the proper time, it would be a very great help to us. I feel it myself, in sending circulars, year after year, to the same parties, in regard to their deaf and dumb children, who still keep them out of the institution; and it is not always because the parents want them to work, but the cause sometimes is, as I heard in one case, that the deaf and dumb child already knew more than the speaking children of the family. It seems to me that we should have the power given us, to get hold of these children. When once a child is brought to the institution, we can depend on its coming again; even if it is so poor that the parents can not clothe it, (which, with traveling expenses, is the only expense that is required in our State,) the institution can furnish clothing. I am happy to know that this State can pay the traveling expenses of the pupils.

MR. NOYES.—I will give you a fact. Right in my neighborhood, there is a family where there is a young lady twenty-four years of age, who is deaf and dumb. She has not been to school. When

I went there, I heard of her, and sent circulars and reports to her parents, and also sent a friend to give them an invitation to come to the institution and bring the young lady with them. At one time Mrs. Noyes was there, and I asked her to go in and see her. I sent message after message, with reports and circulars, and documents of various kinds, until, finally, I got word from them, that I had better stay away. I went there once myself. The father is a carpenter, and a man of some little respectability. When I went there, this young lady had a room that she went into, very much like a dog going into his kennel; and they insisted on keeping her in her ignorance and degradation. Another case that I knew of, was that of a fine boy, growing up to manhood, who was kept constantly plowing and working on the farm. They kept him there in ignorance, for the purpose of being the better able to hold him, and keep him there. I say, therefore, that such a law as I have alluded to, in my paper, will do good.

There are children who will grow up and fill our jails and almshouses, unless we get a law that will compel those having charge of them, to let them come to the institutions.

There was a law in our State, at one time, that required the father to go before a Judge of Probate, and swear that he was poor, in order to get a child in there, but that is abolished now. There are imaginary evils, however, that they look upon as so formidable that they will never take a step towards the institution, unless there is something that says, authoritatively, *you must*.

I am bound, if the Lord helps me as hitherto, to educate the deaf and dumb children of the State of Minnesota; but, in order to do it, I want something behind some of these parents like a compulsory law. I think, gentlemen, that, if you will look at the signs of the times, and see what some of our leading men, at the present time, are doing, you will see that they are coming right to this point; that every man and woman, who is going to be a voter of this country, must be able to read and write, and think independently for themselves. I know a man who is going to Congress right on that position.

A paper was then read by P. G. GILLET, entitled: "On the Organization of an Institution for the Education of the Deaf and Dumb," as follows:

ON THE ORGANIZATION OF AN INSTITUTION

FOR THE EDUCATION OF THE

DEAF AND DUMB.

By PHILIP G. GILLETT, A. M.

It is not the purpose of the present paper to enter into any extended disquisition upon the importance of organization in all enterprises, but in a few pages to indicate the general principles which should underlie the organization of one of our institutions.

As an army, however much of courage its assembled multitudes may add to the most scientific engineering skill and effective paraphernalia of war, without organization, is but an unwieldy mob; as a great avenue of commerce, though fully equipped for rapid and comfortable transportation of passengers and freight, without organization among its managers and employes, becomes but a wasteful agency of destruction, confusion and death; as a commercial enterprise, however extensive its scope and ample its means, without organization results only in bankruptcy, dishonor and ruin, so one of our institutions, however profoundly learned the members of its corps of instruction, however expert its presiding officer in financial affairs, or experienced in methods of instruction, however salubrious its site, however commodious its buildings and extensive its pecuniary resources, furnishing the best possible libraries and apparatus, without systematic organization, not only fails to fulfill the ends contemplated in its establishment, but will inevitably produce some pernicious results in the character and habits of thought of its beneficiaries. It consequently becomes the question of first importance, *What is the best plan of organizing an Institution for the Education of the Deaf and Dumb?*

The proper organization of an institution for deaf-mutes, in its moral aspects, is of more gravity than the organization of any other educational enterprise, because, by reason of their infirmity

the institution is largely their world. It is here that in the years of childhood, the most impressible season of life, they are subjected to the influences of a well or an illy regulated family, influences that with other children are expressed in the tenderest words of our language, *mother* and *home*. It is here that in youth are first inspired longing anticipations for the future, and the energies that shall courageously meet its conflicts or quail in their presence. Whether the resolutions now formed shall be ennobling and such as to dignify their possessor, or such as shall tend to vagrancy, is determined more by the silent continuous influences of daily life, than by the instruction, lecture and admonition of the chapel and school room. In nature those influences are the most powerful and lasting in their results, which are silent and continuous. Though intellectual vigor and mental culture may be most promoted under the instructor, character is more the fruit of association and circumstances. The worst influences, to which plastic mind can be exposed, are the dissensions which result from the inharmonious relations of those about it.

We may be aided somewhat in arriving at a correct solution of our inquiry, by considering the scope of such an institution. The act of incorporation of one of our Western institutions declares: "The object of said corporation shall be to promote by all proper and feasible means, the intellectual, moral and physical culture of that unfortunate portion of the community who by the mysterious dispensation of Providence have been born, or by disease have become deaf, and of course, dumb, and by a judicious and well adapted course of education to reclaim them from their lonely and cheerless condition, restore them to the rank of their species, and fit them for the social and domestic duties of life." It would, perhaps, be difficult to find a more correct or comprehensive statement of the purposes of one of our institutions: education intellectual, moral and physical.

That which in other youth is effected by the family, the school, the lyceum, the lecture, the pulpit, and the innumerable other influences of society, in these is to be wrought through the agency of this single organization. It is to take them from that condition where

"Night, sable goddess, sits upon her throne,
And sways her leaden sceptre o'er a slumb'ring world,
Silence how dead! and darkness how profound!"

To elevate them to thinking, reasoning beings, who, comprehending their moral agency, may say of themselves, "a little lower than the angels." To transmute the stolid consumer into a valuable, productive member of civil society. All this must enter into the plans of those upon whom devolves the responsible task of organizing an institution for the education of the deaf and dumb. Unlike normal children, they can not look forward to a professional career, and from their infirmity, literary culture can not become advanced, before the time arrives when the acquisition of an industrial pursuit should be in progress, so that the two must be prosecuted simultaneously. Consequently we find that our institutions are compelled to comprise an industrial as well as a literary department.

Fortunately our institutions are not private enterprises, but having their origin in the people are supported by their benevolent impulses and are perpetual in their existence. Hence boards of trust become a necessity, and the first step in establishing such an institution is the organization of this board. Trusteeship in a deaf and dumb institution is a position of high honor and grave responsibility, yet in some respects anomalous. Those who hold this position are necessarily taken from the ordinary walks of life, and are charged with responsibilities pertaining to a profession in which it is impossible that they should be well informed. The profession of deaf-mute instruction is one as distinct and independent as any other. Indeed there is no other profession of which so little reliable knowledge can be gained through books, and which requires so long a practical experience to master. Men chosen from the most active pursuits, and accustomed to the management of large enterprises, as a general rule make the most efficient trustees. It is altogether a mistake to suppose that men of contemplative pursuits, of small enterprises and leisure, are best fitted for such duties. The man who has been identified with no large enterprise and is without experience in the management and control of men, is the last one to whom should be entrusted the oversight of a public institution.

The law in some of our States has provided that trusteeship shall be a non-remunerative position, and hedged it about with provisions forbidding the pecuniary interest of trustees in the purchase of supplies or material for the institution. The latter of these provisions is unquestionably wise; the former, in view of the

responsibility of the situation, and the perplexities it frequently involves, is of doubtful propriety. The laborer is worthy of his hire, and he who faithfully discharges a great public trust, is no less deserving of appropriate remuneration. Still the paramount consideration is not so much the individual, as the welfare of the institution; and it is not to be denied, that there have been periods in the history of some of our institutions when it was important that some means be devised to secure for these boards of trust, men who were actuated by a desire to serve the cause, more than by the hope of reward. This provision has the additional advantage of relieving the situation from the nature of a reward for political service, a consideration by no means trivial, as the success of an institution imperatively demands *permanence among its officers*, of which the liability to change with political parties would be subversive. Party politics, and super-denominationalism would be the bane of any public institution. It should be a fundamental principle in the organization of every institution supported by the public, that its board of trust shall be composed, as far as practicable, of men who represent all the principal classes of society, who, while they are men of decision of character, never surrender themselves to partisanship.

The number composing a board of trust should be large enough to prevent its responsibilities becoming burdensome to its members, and to prevent its falling under the exclusive control of a single member. As its functions are deliberative rather than executive, the number of its members should be sufficient to secure a variety of opinion on subjects arising for its consideration; yet small enough to insure a sense of responsibility upon all its members, and to secure the presence of a quorum at its meetings a matter of comparative ease; usually five or seven will meet these requirements.

The board of trust being organized, all authority and responsibility rests with it, and the questions at once arise to its members: What shall be the governing principles in carrying into effect the purposes of our appointment? How far shall authority be delegated to others, and what shall be reserved to the board? What officers and employes will it be necessary to secure, and how shall their relations be adjusted?

Their first and most important duty will be one which involves more of good or ill than any other one act which, in the proper

exercise of their functions, they will have to perform; viz.: the selection of the executive head of the institution, by whatever title he may be designated. This appointment should be made, in the case of a new institution, before the location of the institution is determined, or any plans of buildings have been devised. The judgment of the executive head of the institution, in both these matters, should be entertained with great weight. Thus will the location of the institution be determined not by local and transient causes, and fixed in some remote and obscure portion of the State, far from the majority, and out of the reach of many for whom it is provided; and thus will the permanent buildings have some approximation to, if not thorough fitness for, their use. It is believed that there are no well planned buildings for such an institution in existence, that have not been arranged under the suggestion or control of such an experienced officer; and it is doubted whether there has been an instance in which buildings have been erected, before the services of a principal or superintendent were secured, that were not seriously faulty in their adaptation to the purposes to which they are applied. An error in the plans of permanent buildings entails upon an institution annoyances that can not be remedied for decades. Too much importance can not be attached to this point, for these buildings are erected not for a generation, but for posterity. A defect here not only causes inconvenience, but often seriously interferes with discipline and good order.

The trustees should, as soon as practicable, enact such by-laws for the government of their own body as may be conformable to law and expedient, and should designate certain *general principles* under which the management of the institution should be conducted, holding the superintendent *entirely* and *solely* responsible to them for its efficient management, making him the executive head of the institution, and the organ of communication between themselves and all subordinate departments, as the agent of the *board*, though not of individual members thereof.

It will be appropriate here to name some of the characteristics to be expected in one who is called to the management of a deaf and dumb institution. There is probably no position in society that requires a greater versatility of talent and capabilities for the perfect fulfillment of its duties. His attention must be given to matters literary, domestic, financial and mechanical; besides, the

enforcement of discipline, and the representation of his institution before the public; a combination of duties so intimately associated that none of them may be separated from the other, without creating confusion and discord. It may be safely averred that such varied responsibilities do not meet in the executive officer of any other public institution. There are others under whose supervision a larger number of persons are gathered, but arduous cares are not so much multiplied by an increase of the same, in kind, as by the multiplication of their variety. This requires, indeed, a rare combination of attainments, energy, tact and equipoise of character, but one which is necessary to the discharge of the duties of the position, that there may be no clashing of departments and conflict of interest. The effort has been made to relieve the superintendent of a portion of these responsibilities, by assigning them to others, or retaining them to the board. Experience in this, however, has in no case been such as to commend it; on the contrary, it has always proved the occasion of dissension, and a serious obstacle to every legitimate purpose of the institution. It is as unwise in principle as the appointment of two or three generals for an army, several captains for a man-of-war, or a half dozen superintendents for a railroad. It bears no analogy to co-partnership in a mercantile firm, because in that case there is community of interest, in this there is precisely the opposite. It is utterly subversive of discipline, which is a *sine qua non* for the full efficiency of an educational institution, where there are not only minds, but characters of impressible nature, to learn, grow and mature.

On the efficiency and capacity of the superintendent will mainly depend the success of an institution. He should be its working man, to use a familiar expression, the main-spring and balance wheel of the establishment. Having the exclusive control of its affairs, it pertains to him to nominate and employ all persons holding subordinate positions, for thus only can harmony be secured and continuously maintained. Feeling a direct and personal responsibility, the institution becomes the subject of his thoughts, calculations, desires, hopes, in short, a part of himself. If it lacks means, he will labor to create them without distraction by other engagements. He will popularize the institution in the public mind and secure it friends. He should be a man of finished classical education, of good manners and address, promptness and

vigilance, and devotedly pious. He should be thoroughly versed by experience in the methods of deaf-mute instruction, and familiar with their peculiarities. He should be a good judge of human nature and have knowledge of the ways of the world. While it shall be his to govern others, he should be a man of self-control, ever ready to recognize his responsibility to the board of trust, and seek frequent opportunity of obtaining their counsel. His relations with the board and its members, and especially its President, are properly of an intimate and confidential nature, and between them there should be in the interchange of opinion, the utmost freedom. One who does not recognize his responsibility to superiors and render implicit obedience to orders, is wholly unfit for the direction of others. As he will have in his co-laborers, persons in intellect, attainments, social position and professional skill, fully his equals, and, in some cases, possibly his superiors, it will become him frequently to consult with them, and, as far as practicable, to have regard to their judgment in his decisions and plans.

An institution for the education of the deaf and dumb should comprise a Literary, a Domestic and an Industrial Department. In the first of these, beside the superintendent, there should be such number of professors and teachers as the perfect classification of the school requires, usually one for every eighteen or twenty pupils, but in young institutions and those having only a small number of pupils, the proportion of instructors to pupils will be larger. The instructors should be about equally divided between the sexes, that the pupils of each sex may have the advantage of the influence of both male and female character during their curriculum. It is altogether a perversion of the order of nature, to attempt an harmonious development of character in either boys or girls, under the exclusive influence of either sex alone. The corps of instruction should comprise both persons who speak, and deaf-mutes, who, as far as possible, should be persons making this specialty their life work, for there is no other occupation among men, wherein experience is of greater value than in this, and consequently those Boards act wisely, who make it their policy to employ only those who, after suitable trial, have shown themselves capable of acquiring this profession, can enter upon it *con amore*, and are willing to enter this, as men enter other professions, for life.

Among the pupils of every institution there is a very wide range of mental capacity, so that frequent modifications of existing

classification is rendered necessary. This devolves upon the superintendent, to whom the duty alone belongs, the necessity of intimate knowledge not only with the progress of each grade of pupils, but of each pupil as well, requiring to this end frequent visitation of classes. The re-classification from time to time necessary is one of the most delicate services the superintendent has to perform. The attachment between teachers, and smart, progressive pupils is at once pleasing to witness, and natural. It is an attachment of such strength as is unknown between children who hear and speak, and their teachers. The separation of such occasions in each, a pang that would gladly be spared, did not the greatest good of the school require it. This is by no means alleviated by the fact, that the places of bright, interesting pupils, who had been promoted, are frequently supplied by others of slow and drowsy intellect. There is naturally some feeling of discouragement with a teacher, when the labor of years is taken and passed into other hands, and to avoid this in a measure, it has been found to work well, to select from the entire school, all those pupils whose progress can only be slow, and form them into irregular classes, thus separating them from the others, and relieving the instructor of that most perplexing and ceaseless difficulty, the proper adjustment of the relative amount of attention to be given to each quality, or grade of mind in his class. The effect upon the pupil is good, also, for those of quick perceptions and studious habits, are not retarded in their progress by those of opposite characteristics, neither are the latter discouraged by the mortification caused by the perpetual contrast between themselves and the former. The instruction of these irregular classes is the most difficult of any, and requires a vast amount of patience and ingenuity in the teacher. They can not pursue the prescribed course of study, simpler methods of teaching are required, and more repetition to advance them. Their achievements in life are not likely to bring any considerable renown to their teachers. Compared with the regular classes, these are not, by any means, inviting fields of labor, but are really those where most humane work—and the principle of humanity is the corner stone of our profession—may be done, and in this view, these are the places of honor.

When an institution arrives at a period of its history to afford a sufficiently large number of pupils to admit of a perfect classification, the difficulty alluded to above will be largely removed, for the

number of grades will be increased, and changes when made, will not be so considerable.

A word as to the number of pupils proper to be gathered into an institution may be proper here. The point is one susceptible of easy solution. All experienced teachers of deaf-mutes will agree, that eight years is as short a time as they should be in attendance upon school. The new pupils every year comprise several grades of mind, which compel at least two beginning classes—often three are desirable but considerations of economy preclude—based upon the difference of their mental caliber. This difference continues throughout their entire course of instruction. Twenty pupils is a sufficient number for one teacher. This (20) multiplied by the number of teachers (16) which the necessities of the case, and no arbitrary decision, or dogmatic opinion renders necessary, gives us *three hundred and twenty pupils* as the proper number for an institution where the course of instruction comprises eight years. If the course is extended, the number should be augmented forty for each year so added. The buildings of an institution ought not to be designed in any case, for the comfortable accommodation of a smaller number than three hundred and twenty pupils, with the necessary resident officers and employees. For all these pupils, provision must be made in school-rooms, dormitories, dining-rooms, study-rooms, lavatories, industrial departments, gymnasias and chapel. None of these can consistently be used interchangeably. Thus for each of the pupils in a thoroughly systematized building, there must be eight separate and distinct provisions made. It will thus appear obvious how extensive must be such buildings.

Monitorial service, in an institution for the education of the deaf and dumb, is one of great importance, which instructors, by reason of their permanent interest in the pupils, acquaintance with their peculiarities of character, intimate knowledge of their course of study, and appreciation of their peculiar difficulties, can perform to better purpose than any other persons. The details of this service differ in various institutions according to circumstances, but generally appertain to the oversight of pupils out of school hours, as to their deportment, cleanliness, application to study, and promptness in their allotted tasks.

Of the domestic department, the superintendent is the only proper head. He should have to aid him in this, as clerk, a man of the strictest honesty, fidelity, promptness, reliability, vigilance,

reticence, and perseverance, of good business habits and experience, to whom he can safely entrust the purchase of supplies for the institution, under judicious instructions from himself, and the keeping of accounts and books. Some practical acquaintance with the management of stock, and other farm matters, will be of advantage to the individual occupying this position. The experiment has been tried, of relieving the superintendent of all responsibility relative to the domestic department, by the appointment of some other officer, usually called a steward. But wherever this has been done, it has been found that the functions of the position so intimately blend with others, that it operated inharmoniously, and became the occasion of estrangement and strife. In other cases, the attempt has been made to impose these labors on one of the trustees, but this has proved an *imperium in imperio*, attended by worse consequences than the former.

Of all the offices in an institution, the matron's is the most arduous, and attended by the most perplexing trials, great and small. It is also the one for which it is most difficult to find a thoroughly competent person. This is because no young person ever starts in life with the expectation of being matron of a public institution, and consequently, none undergoes the preparation necessary to qualify one for these labors. We may say that good matrons, like poets, are born, and not made. There is no desirable quality of the head, of the heart, or of person, that is not desirable in this position, and there probably never existed an individual who possessed them all, in the exact equipoise that this situation needs. Her duties ramify every nook and corner of the institution, and bring her into communication with every person therein. She is the subject of more criticism than all others combined, and bears the sins of more people than any other purely human being. It is profitable and amusing to hear persons of opposite views, discuss the requisite traits of a matron. To sum up their views, one would suppose that a matron should have a sylph-like form, combined with powers of endurance that never weary; should be queenly in her bearing, and yet know how to scrub on her knees; should grace the drawing-room, and yet be cheek-by-jowl with Bridget in the kitchen; should be able to glide around like a zephyr, and yet to bring down her foot like—thunder; should be *au fait* in the accomplishments of the French school, and yet practice chemistry over a soap-kettle; should be the most gentle and winning

of creatures, and yet an inexorable administrator of discipline; that the skill of the fashionable milliner and mantua-maker should be at her fingers' ends, and yet her special delight be in patching and darning; should be redolent with "Araby's perfume," when fresh from a kettle of bacon and cabbage; that all the mysteries of the culinary art, she should thoroughly understand, by experience, as well as the miseries of hard water; that in the purchase of furnishing goods, and the sale of paper rags, she should be equally exact; that the dressing of laces and linen, and the saving of scraps for bread-puddings, and soap-grease, should be her constant care; that she should be a mother without children, should be able to take a little better care of every child than of any other, and allow each some privilege that no other has ever enjoyed; should have discrimination enough to perceive that the child of the mother who last visited the institution, was the smartest she had ever known. The foregoing category is only an intimation of a few of the qualities which go to make an efficient matron. When an institution is unable to secure one having them all—which is sometimes the case—it will be the part of wisdom to select one having the most substantial, for though grace and accomplishments are well enough when added to the practical ones, yet, when alone, they are but a mockery. It has been thought desirable at times to place a part of a matron's duties upon a housekeeper, but the experiment has been attended by worse results than in the case of the steward. No separation of the duties of a matron and housekeeper can be so well defined as to prevent conflict. Hence, while the matron's labors are innumerable, it is promotive of system and order, to assign them to one person, and provide for her such assistants as she may from time to time require, giving her entire control of her assistants, with authority to change their respective duties as she may deem best.

The industrial department of an institution for deaf-mutes, is not of less importance than the literary, and comprises such trades as local circumstances admit of. The trades taught should be of such variety as will afford an opportunity for the tastes and proclivities of different pupils to find ample scope for their exercise. Girls are as much entitled to a living as boys, and regard should be had to their future welfare, in the organization of this department, by furnishing them a knowledge of trades which yield to them a fair return for their labor. In teaching trades to girls, care should be

taken that those pursuits and domestic labors for which nature has best fitted women, are not neglected. An able report on the subject of trades for the deaf and dumb, was prepared and presented to our fifth Convention, in 1858, by Rev. Collins Stone, and to that reference is made, in relation to the particular branches prudent to be introduced into our institutions. The liberty is taken of quoting from that report:

"Whether the sale of the articles manufactured by the pupils can be made to equal or exceed the expense incurred in their production we regard as a question of minor importance. The object of establishments of this character, is to benefit the deaf-mute. As has been already remarked, it is to relieve him of his two-fold misfortune of ignorance and dependence. Nor is there occasion to estimate the comparative pressure of the two; to decide which weighs the most heavily upon him—which should be removed and which allowed to remain. He can, and ought to be, freed from both. The philanthropy which would teach him to labor, and leave his mind in darkness, is easily seen to be short-sighted and imperfect. Equally mistaken is the philanthropy that would enlighten his mind, restore him to the instincts and feelings of a cultivated being, and turn him loose upon society, without means of self-support, to beg, steal, or starve, as fortune may favor him; or, at best, to become a pensioner upon the charity of others. To educate a hearing and speaking child, and give him a trade, or profession by which he can support himself, is generally understood to involve expense. It is a heavy investment, made week by week, and year by year, for which we expect an ample return in the intelligent and productive citizen. It is the same in regard to the deaf-mute. Educate him, and give him a trade, and he becomes a worthy and intelligent member of society. To secure the true welfare of the deaf-mute, we consider both intellectual and mechanical training indispensable. And it is as legitimate and proper to incur expense upon the latter as the former.

As a matter of fact, however, with a judicious selection of trades, and careful management, they can in ordinary cases be made to pay their way. More than this can not reasonably be expected. A skillful mechanic must be employed to take charge of each branch of industry. Stock, tools, fuel and light must be provided. Then it must be remembered that a large proportion of the boys

are young, averaging from twelve to fourteen years of age. Those who are older and stronger, are at first without experience.

The articles manufactured, while they may be strong and substantial, can hardly have the polish and elegance of those made by regular journeymen, and they must be sold at a cheaper rate. If the sale of the articles made will purchase the tools and stock, and pay the wages of the master mechanic, it will ordinarily evince good management, and should be satisfactory. But even if the articles produced should be given away, or their value made of no account, the benefits that accrue to the pupil in their manufacture, in the practical skill and knowledge of the art acquired, would more than compensate for the expenditure incurred."

For each of the branches of industry introduced there must be employed a skilled mechanic who is thoroughly master of his art, and also has patience and tact to teach it to apprentices.

The question of compensation has always been in our institutions one of no little annoyance. It will continue to be so until a fair remuneration is made to officers, which has not generally been done. A compensation that to a young man without dependants looking to him for support, was inviting, has been expected to support and educate a family in a style that the usages of society, and not the preference of the individual dictate. The compensation of a professor of long experience, and marked skill, should be equal to the salaries of men of corresponding talent, in other professions somewhat analogous. It should be adequate not only to the sustenance and education of the family, but sufficient to relieve the professor from special anxiety relative to the future, and enable him to be constantly well informed in the progress of current literature and science. The professorships in our long established and well endowed colleges and universities, perhaps afford as good a parallel as any other. If any amount was to be named, two thousand dollars per annum would be regarded as the minimum. Had those who remain in this specialty, embarked in other professions as many former co-laborers have done, with marked success and pecuniary profit, their annual earnings would have been much more than this. There is no good reason why they should be required to spend their lives and energies upon a bare pittance in the service of the public. The people do not desire such to be the case, and it is a libel upon their justice to assert that they complain of taxation for this purpose. There is no tax that they pay so

cheerfully, and there is no other object of public enterprise which the people regard with so much satisfaction and pride as the humane institutions among which ours are numbered.

The salaries of teachers can not in all cases be uniform, but must be regulated by experience, skill, etc. Deaf and dumb teachers, have not usually been paid as large salaries as those who hear and speak. This has been partly because the supply has exceeded the demand, and partly because our courses of instruction have not been thorough enough to qualify them for the same duties. Our National College for deaf-mutes may obviate this disadvantage and yet produce our best instructors.

Ladies have not long been in the profession, and the question of their compensation will be governed largely by the usages of society, usages which in the past have been unjust and oppressive, but which are now subjected to very extensive and able discussion.

The compensation of a clerk should be that of a first-class book-keeper, or accountant in a large mercantile firm.

The salaries of matrons will be determined much as those of lady teachers.

Masters of shops should receive the usual wages paid to foremen in similar establishments.

In fixing all salaries the principle should be distinctly recognized that valuable, skilled, and efficient service, is not to be expected without honest, just, liberal remuneration. A Board of Trust can not more completely stultify itself, as to its aims and expectations, than by a parsimonious, illiberal scale of salaries.

H. P. PEET.—I beg leave to rise to express my entire commendation of that paper. At the fourth Convention, which was held in Virginia, at Staunton, this subject was brought up, and a resolution was adopted by the Convention, referring the subject to a committee, to prepare a report with resolutions. I happened to be the chairman of that committee, and, as a matter of course, the report, which was made on the spur of the occasion, without time or opportunity for extended consideration and preparation, was

necessarily brief. But the conclusions to which the committee arrived, are precisely such as have been presented in the paper which has just been read. Unfortunately, however, conventions of instructors of the deaf and dumb, have not the power to perfect an organization of the character which is considered as desirable. It belongs to a board of trustees, and they are not influenced, ordinarily, by the views which have been presented in that paper.

In the preparation of by-laws by our Board of Directors, I put this report, together with the resolutions which were adopted on that occasion, into the hands of the committee to which the preparation of the by-laws was referred; but, in their own estimation, their wisdom exceeded that of the recommendations presented in the report.

And however much I may be influenced by considerations of long experience, and however much my opinion may be influenced by the representations which have been made from other quarters, I am sorry to say that boards of directors are not influenced by the practice of the institutions for the deaf and dumb, or by the views of the teachers themselves; and we have to present, I regret to say, other considerations than those which relate primarily to the efficiency and success of the institutions. This has been my experience throughout.

I hope that the paper that has just been read, will have a wide circulation, and be put into the hands of every member of the boards of trustees of the institutions for the deaf and dumb.

Perhaps I may be permitted to express an opinion, in one respect somewhat different from that of the writer, in regard to the proper number of persons to compose a board of trustees. I agree with him that a small number of trustees will be more efficient, and more likely to arrive at correct conclusions than a board of twenty or twenty-five; still, in the opinion of the majority, a larger number might be considered as desirable, possibly, inasmuch as five or seven may be looked upon as a sufficient number to constitute a quorum.

But I can not sit down without re-iterating the opinion that I have already expressed, with regard to the value and excellency of that paper.

The Committee on Invitation, through Mr. Gillett, reported, that WILLIAM H. CHURCHMAN, Superintendent of the Indiana Institution for the Blind, had been invited to a seat in the Convention.

PRESIDENT STONE.—(Mr. Barclay in the chair).—I wish to add the emphatic testimony of my admiration and approval of the paper just read.

I rise to suggest one important omission, as I am inclined to think. I refer to the election of the principal, and especially with reference to the term of his office. In many of our institutions a gentleman is elected to the office of principal, and kept in his place as long as the duties of the position are well and satisfactorily performed. That is right; but in some of the institutions a different rule prevails. The trustees are in the habit of electing the principal yearly, and the incumbent does not know until the year ends whether he is to serve for another year or not. It seems to me that no competent man should take a position of responsibility and trust under such circumstances; it is very unjust to him, and very impolitic. This is a very important matter. The right principle, as I conceive, is that a position of this sort should be filled by a man as long as he performs his duties to the satisfaction of the trustees, and that they should turn him out the very day that he proves himself unworthy of the trust.

MR. MAC INTIRE.—I have known quite a number of gentlemen, not to include myself, who have accepted positions as teachers and superintendents of institutions for the deaf and dumb, who were not wanting in self-respect, or deemed inferior in competency to some I have known who have accepted positions and served under the "good behavior" rule.

It makes very little difference whether a man is elected for a term of years, or for a period limited by the wish of the trustees. If there is any difference, it is in favor of the former; for, in that case, he can be removed only for cause.

If a man is not acceptable to the board of trustees, they can dispense with his services as easily and summarily in the one case as in the other.

I have known two instances of gentlemen accepting the office of principal under the good behavior rule who proved themselves "competent" in the judgment of everybody except the trustees, and yet they were both summarily discharged. I have never known one superseded at the end of the term for which he was elected who felt himself "competent" and wanted to stay, but I have known several who left before their term expired, because they wished to go.

I have served as principal seven years under the good behavior rule, and now eighteen, under the limited-term rule, and I can say most sincerely that I felt my incompetency more under the former than I have under the latter.

But, seriously, I think the gentleman's objection to the election of superintendents, for a limited period, a custom that exists in this, and some other Western institutions, and his depreciation of those who have accepted office under these circumstances, arises from a misapprehension of the true and proper relation between a board of trustees, and the executive head of an institution, and the foundation for the continuance of the relation. The trustees alone are the sole judges of the qualifications of a superintendent, and they alone have the power to appoint; they are responsible to the public for the management of the institution, and he is responsible to them. Now, should a radical difference arise between them on any subject—suppose, in regard to the *competency* of the incumbent—which should yield? Should the superintendent appeal to the public, and “fight it out on that line?”

On all questions of government and policy, the trustees are the supreme judges, and from their decision there is no appeal, except by revolution.

I should have a very poor opinion of the self-respect of a man who would accept the position, or continue in it, on any other grounds than his acceptability to the power that appointed him. Now, what difference does it make, whether his acceptability to the board is passed upon at every meeting, or annually, or every four years? Very little, indeed, as I have said before; and, if there is any at all, it is in favor of a four years' term.

In all the State institutions for the deaf and dumb, and the blind, with which I am acquainted, the trustees themselves are appointed by the Executives, or elected by the Legislatures, for a term of years. And why should not those whom they appoint be placed on the same ground?

The Constitution of this State limits the term of office of all officers whose salaries are paid out of the public fund. This is the general rule throughout the Union.

But in those institutions which are incorporated, and are governed by self-perpetuating boards of trustees, where a different rule prevails, it is no better in respect to the permanency of appointments, than in the State institutions; certainly, in the former

the changes in officers and teachers are as frequent as in the latter.

One paragraph in the paper read is, I think, calculated to lead to misapprehension. It is the one relating to stewards, and recommending the employment of clerks instead. The definition of the duties of that office and its relation to the executive head of the institution are, in the main, correctly given; but it is calculated to mislead to designate it by the name of *clerk*. Occasionally, in Eastern institutions, it has been called by the name of *guardian* or *curator*, but never before by this term. All institutions of this kind have stewards, and in the West it is well understood what is meant by the term. I believe the one in Illinois is not an exception in fact, but only in name. We have a steward, and also a secretary of the board.

Certainly, the writer does not mean to recommend that, in a well organized institution, this office should be dispensed with; I do not so understand him. The principle laid down in the paper, that the steward should perform his duties as such in subordination to the superintendent, is right; but it will not prevent a conflict of authority by changing the title of the officer.

A conflict of authority might arise between the superintendent and steward, though I have never experienced anything of the kind, by the violation of the principle laid down in this paper. Should a board of trustees deal directly with the steward, and, in their individual capacity, intervene in the control of the internal affairs of the institution, then, there might be difficulty.

In this institution it is one of the first principles laid down in our by-laws that the superintendent is the organ of communication between the board and his subordinates; and that they are responsible to him, and he to the board, for the manner in which they perform their duties. It is by the practice of this rule and the principles laid down in the paper just read, and in the report of the Committee on Organization, submitted in 1857 to the Convention at Staunton, Virginia, that this institution has, for so many years, been managed with entire harmony in all its departments.

MR. CHURCHMAN.—I rise to tender my thanks to the Convention for the honor of the invitation extended to me. My work is a different one from that which is pursued by the members of this Convention; yet it is in a kindred direction. It is well known to you that my department of education is with the blind; therefore,

I am not informed in regard to the details of the management of institutions for the deaf and dumb. Yet there is a great deal of a general character in which the two classes of institutions are alike. The organization, for instance, of institutions, as set forth in the paper just read, and, in fact, the organization of such institutions generally, are quite similar; and, I think I might say with safety that everything that is recommended in the paper just read, is equally applicable to institutions of the character of those with which I am connected.

I do not know that, as a member of the Convention, I shall be able to throw any light on any subject that comes before you; but if anything should suggest itself, I should be glad to express any views which may occur. But I rise at this time mainly to express my thanks for the honor of membership conferred on me.

ISAAC LEWIS PEET.—I am unwilling to let this matter go further, without adding my own approbation to the sentiments of this paper, and my general accord with the views of the writer. I think his suggestions, with regard to his co-laborers in the profession, are liberal. I believe in the principle of giving an adequate compensation to every gentleman who separates himself from the world without, and devotes his life and his best efforts to the promotion of this great and good work. And while I would shun the idea, on the part of every member of the profession, of working simply for hire in so great and noble a work as this, in which it is a privilege to sacrifice one's self, at the same time, I think that the idea of being free from pecuniary trouble, the idea of being unembarrassed by considerations of comfort and of the support of one's family, add very much to the efficiency of a teacher. And while I would not have any man grow rich in the profession, still, I think we can not, when we come together as teachers, too strongly present to the public our idea that we ought to be made comfortable, and ought not to be embarrassed by considerations of a pecuniary character.

The point which Mr. Mac Intire made, that the members of a board of trustees in their individual capacity have no authority whatever in an institution; but, that in their corporate capacity, where the board, as a board, gives directions, the principal should never, under any circumstances, try to evade the carrying out of their wishes, publicly and fully manifested, can not be too strongly maintained by every member. That point, it seems to me, covers the whole ground.

THOMAS GALLAUDET.—It is my privilege to be a member of the board of directors of the institution for the deaf and dumb in New York; and, as a member of that board, I wish to indorse the views presented in the paper read this afternoon. Should Providence continue my connection with that board, it will be my effort there to have such principles maintained and carried out.

MR. MAC INTIRE.—I think that the expression dropped awhile ago by my venerable friend, Dr. Peet, in regard to the determination of Conventions like this having no influence upon boards of trustees may be true in some instances, but not in all. It is not true with reference to the Western institutions, or new institutions anywhere. I think the decisions of this Convention will exert a very great and good effect; and I would be glad if the sentiments of this Convention upon this subject could be embodied in a more positive form than merely the individual opinion of the members, and laid before all our boards of trustees.

The members of the board in this State are elected for a term of years; as members go out of office, new ones come in and take their places, and often men are chosen who can not give that amount of time and attention to the interests of the institution that is the case in the East, where they have self-perpetuating boards of trustees—men of wealth and leisure.

Trustees rely more on the opinion of the profession here than they do in the East. I can assure the members of the Convention that this paper will have a good effect, and will influence and aid trustees in the organization and management of new institutions.

MR. NOYES.—I wish to say one word at this time in reference to boards of directors. In my experience of some four years duration I have never had any one to interfere with the management of our institution, but have had the most cordial support and a clean page opened to me without any hindrance. Only one little trifling thing has ever been a source of difference of opinion.

While I indorse emphatically the article just read, I believe every paragraph of it will be carefully examined by the men that I have to confer with from time to time; and if it can be in all our institutions, especially in the West, it may be made of very great service to the interests of the cause. I am confident this article will be of great service, especially in the younger States.

MR. PALMER.—I did not hear the whole of the article read. What I heard of it I heartily indorse; and I regret that one of

the members of our board of managers was not here to hear it. I hope the paper will have its effect upon our board and upon all boards of managers.

I was looking forward to the action of this Convention with a great deal of interest.

Two years ago, a by-law was made by our board that took away a great deal of responsibility from the principal. They have since that changed the by-laws, and at the last time simply assigned me all the officers I wanted, and did it themselves. I did not ask for them. They see the error of dividing up the duties that ought to devolve solely on the principal. Sometimes the steward is made rather above the principal in point of authority than below him, in some respects. They saw their error in my case, and readily changed it.

I hope this paper will be circulated in every State in the Union, and if it is sent down our way I shall circulate it among the members of our Legislature at the next session.

MR. BARCLAY.—I listened to that paper with interest, and am satisfied that it will produce a powerful effect, at least with the board with which I am connected. They are men of intelligence, and have no interest other than that of the institution. So far as salaries are concerned, the increase of salaries with us originated with the board, and not with the officers of the institution. I know that when they come to consider what is recommended in that paper they will be influenced only by the best interests and welfare of the institution.

Some institutions are richer than others, and can pay higher salaries. I do not believe the gentlemen connected with these institutions are actuated by any mercenary motive whatever. The teachers of our institutions are men who are giving their lives to the good of the deaf and dumb, and those who have their management should take good care of them.

MR. DUDLEY.—Every board of directors that has wisdom enough to select the right man for principal has sense enough to know that the principal can manage the institution better than they. I know one board of directors that lets the principal do everything he pleases; and the only difference that has occurred so far is that the board have insisted on paying the officers more than they asked.

DR. JOHNSON offered the following resolution:

Resolved, That the sentiments contained in the paper just read by P. G. Gillett, entitled "The Organization of an Institution for the Deaf and Dumb," are the sentiments of this Convention.

Unanimously adopted.

The Convention adjourned until to-morrow morning at 9 o'clock.

THIRD DAY.

Friday, August 26, 1870.

The Convention met at nine o'clock, A. M., and was called to order by the President. Prayer was offered by Dr. Brown—interpreted into the sign language by Mr. Noyes.

The minutes of yesterday were read and approved.

MR. MACINTIRE.—I wish to make an announcement in reference to the arrangements which have been made with the railroads leading to this city, with respect to the return of delegates.

All attending the Convention, who paid full fare in coming, are, by arrangement made with the officers of the respective roads, entitled to return free to Philadelphia, via Columbus and Pittsburg; to Cleveland; to Cincinnati; to Louisville; to St. Louis; to Chicago, via Logansport; and intermediate points, upon the presentation of a certificate signed by the Secretary of this Convention.

The Secretary will issue certificates to all those entitled to them under this arrangement, upon application at the office of this Institution.

MR. TALBOT, from the Business Committee, submitted the following

REPORT:

The Committee on Business report the titles of additional papers, as follows:

13.—Articulation in the Michigan Institution, by Egbert L. Bangs.

14.—Progress in Deaf-Mute Instruction, by H. P. Peet.

15.—A Practical View of Deaf-Mute Instruction, by Isaac Lewis Peet.

The Committee also recommend that an hour in the afternoon be set apart for considering miscellaneous questions.

The report was accepted and the recommendation adopted.

H. P. PEET, from the Committee on Obituary Record, submitted the following

REPORT:

It seems proper that the oldest teacher of deaf-mutes left alive in this country to-day, should rise to offer a tribute to those venerable members of our profession who, since our last conference, have been called from the scene of their long labors, to that of their final reward.

Four of the most eminent members of our profession have died within a little more than a year, viz: Laurent Clerc, John A. Jacobs, Abraham B. Hutton, and George Hutton. A brief notice of our departed brethren it is fitting to have placed on record in the proceedings of this Convention.

LAURENT CLERC, whose name has for more than half a century been as familiar as a household word among the educated deaf and dumb and their teachers in both hemispheres, was born near Lyons, in France, on the 26th of December, 1785. It is uncertain whether he was born deaf, or lost the senses both of hearing and smell by falling into the fire at about a year old, by which he received a severe burn on the side of his face, the scar of which suggested the sign by which Mr. Clerc has long been known among the deaf and dumb.

Entering at the age of twelve, the Institution of Paris, then under the direction of the celebrated Sicard, his uncommon progress is testified by his being selected as a teacher at the age of twenty. Bebian, the ablest of Sicard's later associates, speaks of young Clerc as being "both the best pupil and the ablest teacher of the Royal Institution, its glory and support." When, in 1816, Mr. Gallaudet came to Paris, he soon recognized the superior ability of Clerc, and not the least of the services he did to the cause of deaf-mute instruction in America was by securing to it in the beginning one of the best teachers then living.

As a teacher, the strength of Mr. Clerc lay chiefly in his rare command of the language of signs, making his lessons attractive, and giving to his explanation of words and phrases that clearness and impressiveness that imprints them firmly in the memory.

After more than half a century of active service, Mr. Clerc retired in 1857, and spent the last twelve years of his life in that peace and domestic comfort which he had so well earned. Only a few

weeks before his death he celebrated his golden wedding, on which occasion—the first time probably that a deaf-mute held such a celebration—there was a gathering and offerings testifying to the universal esteem in which the venerable couple were held.

Dying on the 18th of July, 1869, Mr. Clerc was well advanced in his eighty-fourth year.

Though his strength lay more in teaching than in writing, Mr. Clerc has left us some articles in the "Annals," chiefly reminiscences of his old friend Massieu, and reminiscences of his visits to his father-land, written in a style remarkably clear and correct.

JOHN A. JACOBS, who died on the 27th of November, 1869, in the sixty-fourth year of his age, has been justly styled the De l'Epee of Kentucky. He was the pioneer teacher of deaf-mutes west of the Alleghanies, if we except a few months service of D. C. Mitchell, in the same institution; and at the time of his death was the senior principal, and, next to Mr. A. B. Hutton, the senior teacher of deaf-mutes in actual service in this country. He was one of the most zealous and disinterested members of our profession.

Born in Virginia, carried by his parents to Kentucky in his infancy, and left an orphan at the age of thirteen, he began his long career of usefulness, at the early age of fourteen, as a teacher of common-schools. We are told that even at that early age he introduced improvements into the common-school system of Kentucky; and it is easy to believe that he gave very early promise of talent and usefulness, since we find him while a student in college selected as the first Principal of the Kentucky Institution for the Deaf and Dumb, ere he had reached the age of nineteen.

He qualified himself for this post by a residence of eighteen months in the American Asylum, at Hartford, learning the signs and processes of instruction mainly from Mr. Clerc. That very able teacher, as is well known, trained in the system of methodical signs of De l'Epee and Sicard, made great use of signs in the order of words, to which his rare facility and power in the language of signs lent a clearness and impressiveness, which redeemed his lessons from the charge brought against the system of methodical signs in the hands of less gifted teachers, that they furnished a means of mechanical training in words without ideas. Formed on the lessons of Mr. Clerc, the mind of young Jacobs seems to have crystalized into the theory which he defended on many occasions with great zeal, that the use of a sign for every word was not only

convenient but necessary. A large portion of his life-long labors in behalf of the deaf and dumb, were, therefore, directed to improving and extending his dialect of signs. He prepared and published primary lessons for deaf-mutes, which were well adapted for the uses for which they were intended.

Entering on his duties as Principal, before he had completed his twentieth year, he henceforth, to the close of his life, labored in the cause of the deaf and dumb with a devotion, diligence, and self-sacrificing disinterestedness that have rarely been equalled.

ABRAHAM B. HUTTON, was a graduate of Union College. Whether he was a native of the State of New York I have not ascertained, but he died in Stuyvesant, Columbia county, in that State, at the house of a sister, where he had gone to spend his vacation, on the eighteenth of July last. His term of active service in our profession, more than forty-eight years, exceeds that of any other American-born teacher of deaf-mutes. He became connected with the Pennsylvania Institution in March, 1812, taking his first lessons in our art from Mr. Clerc, at the time when the latter spent six months in organizing and putting into successful operation that new school, the third in this country. Eight years later, Mr. Hutton became Principal, as the successor of Lewis Weld, when the latter was called to take the place of Mr. Gallaudet, at Hartford. For forty years Mr. Hutton continued to direct that Institution, with that uniform success which only rewards unwearied labor, directed by decided ability. He was a conservative by temperament and from principle. He shunned doubtful innovations, because he knew his old methods worked well.

A man of scientific attainments and of much artistic talent, he used both only for the advantage of his pupils, for whose amusement and instruction he was wont to give weekly lectures, varying from scientific instruction to exhibitions of natural magic.

As a teacher, he was remarkable for the ease and grace of his pantomime; and his kindness of heart and amenity of manner gave him an authority more like that of a loved and respected parent than that of the master of a school. He never married, but gave his affections and his faculties entire to the service of his institution.

British America presents a fourth name to add to our mournful record—that of Mr. GEORGE HUTTON. This eminent philanthropist and sincere Christian was born in Perth, Scotland, January 4, 1801,

and died at Halifax, Nova Scotia, February 24, 1870, at the age of sixty-nine. His history recalls the essays of those benevolent early laborers in the field of deaf-mute instruction, whose memory we revere as the founders of our art. Half a century ago—when there were but two or three schools for the deaf and dumb in Great Britain, and the Braidwood family were endeavoring to maintain a monopoly of the art—Mr. Hutton, a young assistant in a Scottish parochial school, had his sympathies enlisted by the utterly destitute condition, in respect to intellectual, moral, and especially religious instruction of some deaf-mutes in his vicinity. Denied access to the only existing school in Scotland, and thus thrown entirely on his own resources, he carved out a path for himself—carrying on, under extraordinary difficulties and disadvantages, the instruction of his deaf-mute pupils, along with a promiscuous school of hearing and speaking-children. Success under such circumstances is a very striking evidence of zeal and ability.

About ten years since, he came to Halifax to visit his son—who had become principal of a young and struggling institution in that place—and was induced to remain, giving his services for several years without compensation.

His "Mimography," or method of fixing on paper the elements of the sign language, a project on which some of the greatest intellects in our profession—Bebian, for instance—have labored with but unsatisfactory results, if it shall bear the test of experience, will prove a great boon to the art of deaf-mute instruction.

Such examples as these should be held up for the imitation of the younger members of our profession. Their usefulness and their reputation were due to zeal, to enthusiastic and entire devotion to the cause.

By order of the Committee.

HARVEY P. PEET,
Chairman.

On motion of Mr. EDDY, the report was concurred in unanimously.

E. M. GALLAUDET.—It will be remembered that the *Annals* was revived, or rather steps for its revival were taken by the Conference of Principals at Washington, two years ago last May. That conference appointed an executive committee—such as had been appointed in former years by conventions of instructors of the

deaf and dumb—and the duties of that committee were to continue until the meeting of a convention which was also provided for by the Conference of Principals. This is the Convention then provided for. The Committee on the publication of the *Annals* are therefore called upon to make a report to this Convention, and then their duties and office will cease. I will read that report now, if it be the pleasure of the Convention to listen to it.

DR. GALLAUDET, chairman of the Executive Committee, then read the following

REPORT :

Indianapolis, August 26, 1870.

The Executive Committee on the publication of the American *Annals* of the Deaf and Dumb, appointed by the Conference of Principals at Washington, in May, 1868, respectfully report—

Nine numbers of the *Annals*, commencing with No. 3 of Vol. xiii, and ending with No. 3 of Vol. xv, have been issued. Of these, eight numbers have been edited by Professor Lewellyn Pratt, and one by Professor Edward A. Fay.

The total amount of cash received by the Committee, from the boards of directors of the several institutions and from individual subscriptions, has been \$2,433.32.

The disbursements have been—

For the salary of the editor, at \$300 per annum.....	\$675 00
For printing.....	1,083 00
For original contributions.....	262 60
Stationery, postage, expressage, telegraphing, and incidental expenses.....	117 99
Balance in the hands of the Committee.....	294 73
	<hr/>
	\$2,433 32

There are two unpaid bills for printing, amounting to \$211.50, and there is due on account of unpaid assessments on the institutions the sum of \$419.

The balance in hand, therefore, after the transactions of two years and three months, is \$502.23.

All of which is respectfully submitted.

E. M. GALLAUDET,
ISAAC LEWIS PEET,
COLLINS STONE,
THOMAS MAC INTIRE,
W. J. PALMER,

Committee.

H. P. PEET.—I move the report of the Executive Committee just made, be accepted.

Adopted.

MR. TALBOT.—I move that the report be adopted, and the committee be re-appointed.

The motion was seconded by P. G. Gillett and Thomas Gallaudet.

P. G. GILLETT.—I agree with the report, in part, but not in all respects. We are informed that certain sums of money have been received, but the committee have not told us how they were obtained. I am under the impression that there has been an unfair apportionment, to the different institutions, of the funds raised for the support of this periodical. Some are charged \$9.28 per teacher; others, \$3 per teacher; one, \$5.36 per teacher; another, \$2.10; and another, \$14.28 per teacher. It seems to me that if this apportionment is made on this basis, it should be made equitably and fairly.

MR. MAC INTIRE.—I wish to inquire of Mr. Gillett, if his calculation is based upon the present number of teachers, or the number three years ago? If I am not mistaken the apportionment was made, not on the number of teachers, but on the number of pupils in attendance in each institution, at the time the publication was resumed.

P. G. GILLETT.—That is what the report of the committee has not told us. My own estimate that I have given, as to the amount of the assessment per teacher, is based on the number of teachers in the institutions at the present time.

E. M. GALLAUDET.—The committee is ready, if desired to do so, to give fuller information. We have the accounts here in detail, but we thought, there being a good deal of business yet for the Convention to do, it would save time to make the report in the shape of a *resume*. The assessment on the different institutions was made two years and three months ago, and of course, was based upon things as they stood at that time, and not as they may be now.

P. G. GILLETT.—I think it would have been well for the committee to inform the Convention, at least, whether the basis of assessment was the number of pupils, or the number of teachers. My impression was that the number of teachers would probably be the basis of the assessment.

E. M. GALLAUDET.—My impression is that this assessment was made on the number of pupils, and not on the number of teachers,

for the reason that while we knew that the teachers were to receive the Annals, the resources of the institutions were rather in proportion to the number of pupils. The assessment was made out of some regard to the resources of the institutions—some of them having a greater, and some a less proportion of means, according to the number of teachers employed. The assessment was not made by an absolute rule of dollars and cents; the condition of certain institutions was taken into account. There were some new institutions which found it difficult to secure the means to carry on their work, and so the assessment was made on an equitable basis. And, so far as I know, the committee have received no communication making any complaint, except in the case of the California Institution, in which case the assessment was re-adjusted.

P. G. GILLETT.—As the number of pupils in an institution increases, of course the number of teachers increases also; so that the difference can not be much in that way. I think it would be well for the Executive Committee to make, as far as possible, an equitable and fair apportionment.

MR. TALBOT.—In moving the adoption of this report and the re-election of this committee, I did it, as I felt, on wise and just grounds. Whatever may have been the details of the distribution of the assessment for the expenses of the Annals, I think, as the chairman of the committee has remarked, that it has not excited any feeling of opposition to the Annals; that it has not created the impression of unfairness, and that it was not in the slightest degree unfair. I can understand, as was suggested by the chairman, how some institutions can not really afford to pay much for the Annals, and I can understand how the teachers should be in favor of paying the full quota assessed. Boards of trustees who are not well informed may say, "You do not want more than one, or two, or three copies for this institution; you can not have your quota." I can understand all that, for I know there are some boards whose great hobby is economy—not that kind of economy that consists in getting the most value for your money, but the penny-wise and pound-foolish economy of paying the least money for what they want. I think there should be no charge of unfairness brought against the committee, and do not suppose Mr. Gillett really intends to make such a charge to any extent.

I think the committee have managed the Annals with wonderful judgment and admirable success. I do not remember that under

the old *regime* contributors ever received compensation for their articles. In this report we find that there was paid to contributors since the commencement of the present management some two hundred and sixty odd dollars. A few weeks ago, I received myself a postal order for a dollar a page for a little contribution of mine to the April number. I had not the slightest idea when I wrote the article that anything was coming back to me for it. Perhaps I was a little prouder of it from the fact that I never got any money before for anything I wrote—as I have never been a book-writer or book-publisher or book-editor in any sense of the word. This one item is a very pleasant one to my mind—that here and there among our institutions men have received pay for their contributions to the *Annals*, and that part of the money assessed has come back to them in some shape. And I am not sure, from the showing of the committee, but equally wise and careful management in the future will enable us either to publish a larger edition of the *Annals* or to reduce the assessments, so that the burden of the publication of the *Annals* will not be felt so seriously as it may have been in times past by some institutions. I think the showing of the committee is an excellent one, and that there is no objection to the continuance of that committee. We could hardly select one that would make a better showing.

P. G. GILLET.—My remarks did not imply that there was any intentional unfairness on the part of the committee; but my statement is that the apportionment on its face was unfair, and that the committee did not explain it.

MR. MAC INTIRE.—I would refresh the memory of the Chairman in regard to the manner in which the assessments, as they now stand, were made, as I was present at the time. Almost all of the institutions represented at Washington at that Conference were consulted in regard to the matter, and this assessment was the result of a consultation, as full as could be had at that Conference; and it was assented to by all present at the time. It was made, however, only for that time, anticipating, as we then did, that there would be a regular convention of the profession held the next summer. That convention has, however, been postponed now for two years and a half, and hence it is that the apportionment now seems somewhat unequal.

This is not the result of the committee's action simply, but the matter has been referred to the institutions—at least, to the principal ones

—and they have assented to it, and sanctioned it by their payments from quarter to quarter and from year to year. I think it is not treating the committee very well to criticize them on this point—the apportionment made two years ago. We have done the best we could, and we claim from the Convention at least a fair consideration.

E. M. GALLAUDET.—I may mention as an instance that the Virginia institution, which was, like the others, assessed two years and three months ago on the number of pupils it then had, has very largely increased its numbers since that time. In the Tennessee institution, also, the number of pupils has increased, and I presume the same is the case in several of the Southern institutions, although I am not now prepared to state that as a fact.

P. G. GILLETT.—I wish to ask whether it is the fact that all of the institutions that were represented at the Conference at Washington assented to the assessment made there. I know that, although I was there myself, I was not consulted about it, and it was only after I got home that I heard it had been made.

E. M. GALLAUDET.—I am not aware that any objection was made to this assessment except in the case of the California institution, where it was re-adjusted.

MR. MAC INTIRE.—I remember, and Mr. Gillett will remember, that he left to fill an appointment at Annapolis, and that is the reason why the matter was not submitted to him. It was, however, submitted to him afterward, and his assent to the assessment has been fully given by his quarterly, semi-annual, and annual payments. If the Convention wish it, the Chairman of the committee will read over the accounts *in extenso*.

MR. HOLLISTER.—I am in favor of the adoption of the resolution, excepting that last part—"that the Committee be re-appointed." As the committee is now constituted, there is one objection to it. As now established, the Annals is the organ of the principals, and not the organ of the instructors at large. I would like the Annals purely democratic. I would take it out of the hands of the principals and superintendents and place it in the hands of a committee in which all classes of instructors should be represented. I therefore move to amend the resolution of Mr. Talbot by striking out the part of it which refers to continuing the committee, and thus making it merely to adopt the report. That will leave the re-appointment of the Executive Committee to be determined, which I think would be proper.

E. M. GALLAUDET.—I would like expressly to disclaim being a candidate for nomination. The committee that has been so far acting, is a committee appointed at a Conference at which only principals were in attendance. If it reports now to this Convention, its existence at once ceases; but if this body shall see fit to appoint the gentlemen who have formed that committee, they will then become the committee of this Convention of teachers and principals, at large; and that is precisely what Mr. Hollister desires, as I understand him. We have already ceased to be a committee of the Conference of principals, by virtue of having made our report to this Convention, and now, if appointed by this Convention, the committee will be as "democratic" a committee as could be desired, and would be open to all manner of instructions from this Convention.

MR. HOLLISTER.—I have no objection to these gentlemen serving on the committee, but I want to get the publication of the *Annals* distinctly out of the exclusive control of principals and superintendents.

THOMAS GALLAUDET.—It would be well, perhaps, that the resolution should read, to "appoint," instead of "re-appoint" the committee.

MR. HOLLISTER.—The teachers have sustained the *Annals* equally with the principals, and not being on the list of teachers myself, I feel free to insist that a portion of that committee should consist of teachers.

P. G. GILLET.—I sympathize with what has been said by Mr. Hollister. And there is one other aspect of the case, in view of which it would seem best that this periodical should not be kept in the hands of the principals alone, and why the committee should be changed. If we look over the numbers of the *Annals* for the last two years, we will find that, perhaps, four-fifths of all the articles contributed to it, have been from teachers, and the editor himself has been selected from among the teachers. I believe the editor of the *Annals* has never yet been the superintendent of an institution, perhaps, for the reason that a superintendent or principal has enough to do, and could not possibly find time to edit that periodical. I find that out of five members of this committee, four of them are in the Atlantic States. There is no good reason for that; there ought to be a geographical representation as well as otherwise, and I hope that a modification of the committee will be

made—that there will be a representation of the North-west as well as of the East, and a representation of the teachers as well as of the principals and superintendents.

G. O. FAY.—I was a member of the Conference of Principals when the publication of the *Annals* was resumed and the Executive Committee appointed, and I feel disposed to commend them for their ability and skill; and yet, now that this Convention has assembled, it seems to me that it is better policy to make a re-adjustment of the committee, in such a way as to recognize all the ability and all the labor there is represented in the Convention. I am in favor of recognizing teachers in that way, and perhaps also directors, as they are recognized in the labors of our institutions.

MR. TALBOT.—It seems to me that there is one reason which makes it eminently proper that this committee should consist of superintendents or principals; and that is the matter of supporting the *Annals*. Of course every principal could not go upon the committee; that would make the committee unwieldy. But the expense of publishing the *Annals* comes out of the funds of the institutions; it does not come out of the pockets of the principals or teachers, nor to any great extent from the community at large. The expenses must be defrayed out of the funds of the institutions. Now it seems to me that the committee should consist mainly, if not entirely, of those gentlemen who are in continual intercourse with the boards of trustees who are to grant the funds to support the periodical. It seems to me that point should be considered in the re-adjustment of the committee, if it is to be re-adjusted.

MR. HOLLISTER.—This committee has nothing to do with any board of trustees. If the *Annals* is in the hands of teachers, the principals will be able to deal with the trustees, in its behalf, just the same as now.

MR. BARCLAY.—I think it would be a matter of regret to lose the valuable services of the gentlemen now on the committee; and I would suggest that they might be continued, and the committee enlarged to meet the views of gentlemen.

THOMAS GALLAUDET.—The management of the *Annals* rests with the editor, not the committee, and the editor has always been a teacher. The committee is merely to raise the necessary funds, and appoint the editor. It is not a matter of great consequence at all.

ISAAC LEWIS PEET.—The principal of every institution is its representative; he stands in a representative capacity; and the public are assured that the institution as such, and as represented by the principal, favors this publication and has a voice in its control. The teachers are not the public representatives of the general system and views of the institutions. It seems to me that if the institutions, by their proper representatives, say to the public that this publication is approved by them, it will have a stronger hold, and that the boards of trustees will be more willing to sustain it than they otherwise would.

The question being on the amendment proposed by Mr. Hollister, the amendment did not prevail.

The question then being on the original motion of Mr. Talbot, "that the report of the Executive Committee be adopted and that the Committee be re-appointed,"—that motion prevailed.

DR. JOHNSON offered the following:

Resolved, That, in the opinion of this Convention, the printing of the *American Annals of the Deaf and Dumb* should be done at some one of the institutions having a printing department: *Provided*, that it shall there be done in as good style as it has heretofore been executed, and at a reasonable price.

MR. TALBOT seconded the resolution.

MR. KEEP.—I have no objection to the resolution, if one clause be changed—"Provided, it be done in as good style as heretofore." I would suggest as an amendment: *Provided*, that it be done in an altogether better style than heretofore.

H. P. PEET.—I suppose the idea of convenience should enter into this question; and as the reading of the proof-sheets, almost, as a matter of course, devolves upon the editor—at least, he should be responsible for it—the printing of the *Annals* should be done somewhere that would be convenient to the editor. I do not think it is necessary to pass resolutions in reference to this matter, but leave it to the Executive Committee to decide.

P. G. GILLETT.—This question, I think, is one that involves a principle that rises far above the question of mere convenience to the editor. I can readily see why the editor of a magazine should, in the case of a weekly, or, possibly, even a monthly periodical, be in close proximity to the office in which it is published; but when he has three months for getting his copy ready, and reading his

proof, I think there is ample time to do it by mail. I disagree with Mr. Keep, as to the appearance of the Annals, with the exception of the January number. With that single exception, it has been better printed than the majority of the reports of the institutions, and if those reports are satisfactory to the institutions, the manner in which this has been printed, should be. But it is said, we want the style of the Annals to compete with that of the reports printed in Massachusetts. Well, somebody else is to be consulted in the matter, as well as Massachusetts. Others say, we want its mechanical appearance to be creditable when we send it to Europe; to which I answer, that the worst executed reports we get, are those from Europe; and if they send such reports to us, we are under no obligations to make our organ an advertising agency to show what can be done, in the way of printing, in America. I should be glad to see the editor accommodated as far as it can be done; but if we say to our pupils, "we want to make you mechanics," and do not give them our work, it is discreditable to our institutions, and discouraging to them. There is not an institution that will not, in time, feel the bad effects of defeating this resolution. It was my fortune, one year ago last winter, to advocate an appropriation of a sum of money by the Legislature, for the establishment of a printing office in connection with our institution, and I had no argument that answered me so well as to take a piece of work, done in the North Carolina Institution, and show it to the Legislature, and say to them, "That is the work that these pupils can accomplish." And we shall find it the same way when we come into competition with other organizations. We have all seen the power of trade unions, whose opposition we must encounter. I stand here, to-day, to ask, in the name of my friends from Ohio, and from North Carolina, that in this matter we may not be "wounded in the house of our friends."

MR. PALMER.—I feel that I have been pretty thoroughly abused myself in the discussion of this printing matter, because it happens that the first four or five numbers of the Annals were printed at our institution. So far as we are concerned, we do not want the printing any more, and will not have it; we have had enough of it. I have sat up all night to read the proof of articles set up by a lot of boys, and I assure you there is no fun in it. I am not a candidate for the printing—not at all; but I think some institution should have it. Mr. Peet, I understand, is going to establish a printing depart-

ment in connection with his institution, and there are others already in existence that are ready to do the work. To say that we have printing offices, and yet can not do our own work, is highly discreditable to us; I am, therefore, in favor of doing this work at printing offices conducted by the deaf and dumb, and think that every type that is set should be set by the deaf and dumb; and if we find, in any instance, that the work is not done as well as we think it ought to be, then let the Committee take the printing away from that institution and give it to some other.

MR. PORTER.—Our object in having cabinet-shops in connection with our institutions is not to make and turn out furniture, but it is to teach our pupils the trade of cabinet-making. I would inquire whether the furniture used here was made in this institution?

MR. GILLET.—If this was not, a great deal of the furniture in use in other institutions was made in their shops; and so with regard to the boots and shoes worn by the pupils.

MR. PORTER.—If good work can be turned out by any institution, we should have our work done there; but if not, we should remember that the object of the institutions is not mainly to turn out work, or to make money, but to teach the pupils the trades.

G. O. FAY.—In the Ohio Institution we have had a printing office and a book bindery for two years past. The putting of a printing office and bindery into the institution was something that was not advocated nor urged by those who had the care of the deaf and dumb immediately, but it was the wish of the Legislature, of men who represented the whole State. Our State officers are of the opinion that the pupils, when trained, are competent to print the Governor's message, the House and Senate journals, the reports of the State officers, and other matters of similar importance; and these persons are ready to try the experiment when it can be conveniently done. The printing issued from the Illinois, or North Carolina, or any other institution, should not be expected to be fully equal to the best work that can be done in New York or Boston. We do not now solicit the printing of the Annals in Ohio; but in Illinois I understand they have been at the expense of securing type to do it. They have made serious mistakes in the printing of one number, but the Principal says that will never occur again—that they are ready to, and will, print it hereafter promptly and well. That is an important pledge; why not take them at their word and give Illinois another chance? We have in Ohio pro-

cured for our annual reports plates of our building and the manual alphabet; and no one objected to the expense when told that the engraving was the work of one of our own graduates. We do not claim that the work is as good as could be done in New York or Boston, but it is *good* work, and nothing has done more to secure public confidence in the ability of educated deaf-mutes than that engraving by John Barriek, of Cincinnati. It does more for our institution than thousands of copies of reports; simply because it was done by a deaf-mute graduate. It is admitted, I believe, that printing is a good trade for the deaf and dumb. Will it be finally demonstrated that the deaf and dumb can successfully master and practice that trade? We do not know. Other experiments are now being tried in this country. Is it not fair and generous to encourage such experiments? It only requires two days' time to pass a letter to and fro. Will you throw a five hundred dollar job out of an institution simply in order to have the work done conveniently to the editor, when it will help the institutions more than anything else that could be done? We should have a little more of the spirit of our forefathers, who resolved to use home manufactures exclusively rather than use the commodities of merchants who were hostile to the interests of the country. It seems to me that we should let the institutions try this thing again, and then if they fail, let us put our stamp upon it, that it is not best to encourage the art of printing by deaf-mutes in this country. In our bindery in Ohio, last year, eight thousand dollars were saved by having the State binding done in the institution. The work is better than ever before. We should come up to this matter with a spirit of generosity—I do not say simply with a view to our own interests in getting up a first-rate article; but we should be content for the present with a *good* book, and expect by and by to get out a better. There should be a spirit of self-sacrifice even, if necessary, that will encourage this effort in Illinois, where they are so strongly committed to it.

MR. NOYES.—Are we not discussing a matter which relates merely to manner, and not to the substance itself? I would be glad to have the attention of the Convention called more to establishing a higher style of discussion and the bringing of more intellectual force into the Annals, and let the external appearance take care of itself. I believe good manners are desirable, but there is something more desirable than that. I believe it is important to hold

up to these children a high model for them to aim at, and at the same time I would have us aim to put the *Annals* in such a position that it will not require the superintendents and teachers to bring every manner of influences to bear on boards of trustees to induce them to maintain it. I desire to see it full of such valuable matter that it will sustain itself without outside pressure. Allusion has been made to the style of foreign reports. I remember very well the style and manner of a certain divine that came from across the water; and I thought that, of all the ungainly-looking men that ever came before an audience, Dr. Duff was the most sorry specimen. In the cut of his coat, in manner, and in gesture, I thought there was something that was exceedingly uninteresting. But, when we got hold of the matter, we forgot all about the manner, and were lifted up as we had never been before, although he would hit his coat-tail and knock it up over his head; but the matter filled our hearts to overflowing. Now let us turn our attention to the matter that we put into our *Annals*, and let us have less regard to the manner. I should be glad to see it come from the Cambridge press, but am satisfied with the manner in which the numbers have been printed this last year; and if the work is executed by graduates, or by the children in our institutions, it is a strong argument in favor of sustaining it; and the gentlemen who subscribe, and the boards of directors, will appreciate that matter. I desire, inasmuch as it is the organ of this Convention and represents the institutions throughout the land, that it shall be the production of our children in the institutions. I think the argument from economy comes in here also. In these institutions, where we do not pay the compositors, the work can be done at less expense than it can be done in any of the regular establishments. I therefore hope that this Convention will adhere to this resolution; and, while the *Annals* may not come to us in that neat and elegant form that we could desire, if the matter is such as to instruct us, let us be satisfied with the manner in which it is printed, and hope, within a few years, to bring it up to the standard of work seen in other publications of the day.

MR. MAC INTIRE.—As a member of the Executive Committee, I would say that it is very proper for this Convention to give instructions as to the manner of printing the *Annals*. If the Convention sees fit to instruct us to have the *Annals* printed in a deaf and dumb institution or a blind asylum, we shall endeavor to do it. But why

not go at once to the root of this matter, and say that all the work shall be done by the deaf and dumb, as well as that it shall be done in a deaf and dumb institution? And further, why confine the committee to three institutions, because it happens that they have commenced printing? We have made two attempts to have the *Annals* printed by the deaf and dumb pupils of the institutions of North Carolina and Illinois, and, by the confession of the heads of both of them, the work has not been done in a manner at all creditable or satisfactory to the profession. If the Convention instructs the committee to make a third trial, I think we will do it; we certainly will if we continue to serve.

If this resolution passes, no matter what the circumstances shall turn out to be, the committee has its instructions to have the *Annals* printed in Illinois. As a member of the Convention, I think this is not treating the members of the committee very well. The resolution requires the work to be done in a manner that shall be satisfactory to the profession, and holds the committee responsible for it until the next convention: and yet it restricts the printing to a particular institution, and an institution, too, which, printed the January number of the *Annals* in a manner not at all satisfactory to the members of this Convention, as has been confessed by its superintendent, and is evident to all who have examined the number. This resolution is in effect instructing the committee to have the printing done in that new office, which is just starting, has not the material, has not the workmen, the proof-readers, or the binders. Is the Convention ready to give these instructions to the Executive Committee? This seems to me to be the meaning of the resolution. There are known to the committee only three institutions that have printing departments, and the representatives of two of these say they do not want and will not have the work—the one in North Carolina, and the other in Ohio.

MR. McWHORTER.—I feel anxious that there shall go from this Convention before the public no wrong idea as to the ability of our institutions to print this work. One has stated that he could not, perhaps, print the work as well as some of the offices in our large cities. I believe that in the Louisiana Institution we can print the *Annals*, and can do it well. I am not so modest as to say that we can not do it as well as it should be done. In Columbus they can do it; in the Jacksonville Institution, and in North Carolina, they can do it also. I believe we have half a dozen institutions

where the Annals can be printed well. Let it be done by one of these institutions, and let the Executive Committee instruct the office where it is done, in reference to the manner of doing it.

MR. NOYES.—I would simply add one word upon the resolution. It is obviously simply advisory, and does not bind the committee. In my hand is a number of the Annals that was printed by the deaf and dumb: I have glanced it over. I have several magazines that were not printed by the deaf and dumb, and I have no hesitation in saying that I can produce some, the execution of which is inferior to this. I say this is creditable. I do not say it is all that I could wish; it has not the appearance of coming from the Cambridge press, but is creditable to the boys that did the work. I should prefer to see the Annals such as this is, to having it come from the Cambridge, or Oxford press, or any other press that the deaf and dumb have nothing to do with.

MR. KEEP.—Only a little while ago there was a great desire manifested that the Annals should be in the charge of teachers, but now the superintendent element rises here, and fills the whole space of the subject before the Convention. The superintendents want the Annals printed at their institutions—one wants it at one place, and another, at another. As a teacher, I protest against this. If I contribute to the Annals, I wish my productions printed in a decent form.

And although Mr. Gillett did reprint one number of the Annals, yet I find that there are still mistakes that are, in my opinion, discreditable, and even disgraceful.

Printing is a difficult art; it requires great care, long experience, and a cultivated taste. It is out of the question to expect mere boys to print the Annals in a creditable manner, and the credit that the deaf and dumb get from it, is just the credit that a baby gets by writing his name, his father holding and guiding his hand. Why should we want to go forth before the world with any such false pretenses? When the deaf and dumb pupils have learned the printing trade, let them go forth into the printing offices of the country and practice it there.

MR. PALMER.—I can show, in North Carolina, deaf and dumb printers who can do their work as well as anybody, and who get as high wages as anybody.

MR. KEEP.—But it is the boys of the institution who are going to print the Annals.

MR. PALMER.—So far as our institution is concerned, it will not be printed there any more.

H. P. PEET.—Before this question is decided, we should determine what is the authority, and what are the duties of the Executive Committee. This discussion seems to imply that there is a distrust of the Executive Committee—that they will not do their duty; and it has been asserted here, that if the *Annals* were not printed satisfactorily, the committee had a right to take it away from that office and give it to another. Have they any right to do that, when this Convention passes a resolution to do the printing at a particular office? It seems to me that it would be well to have the authority and the duties of the Executive Committee properly defined, and then leave the matter to them, if you have confidence in them, as I think you have, from the fact of their appointment. If you have confidence in that committee, why not leave it to them to decide where and how, and under what circumstances, the *Annals* shall be printed?

G. O. FAY.—I wish to say a word for deaf and dumb printers. I have in the Ohio Institution, forty boys learning the art; they have worked at it only two hours a day, for two years; but I do not like to have them called “babies.” For I have boys that will take matter, set it up, correct it, put it into the forms, print it themselves, and bring it to me properly folded for use. Are they *babies*? Boys have gone out of the institution, in vacation, and earned a dollar a day in printing offices, and publishers have tried to get them to stay and work for them, instead of coming back to the institution. Does that look as if they were failures? My foreman tells me, my boys do the work of the printing office as well as any other boys can do it; he superintends the work, just as the foreman in any printing office does, and he is responsible; he expects to help the boys. The *Annals*, if printed at one of our institutions, may not be just the work of the deaf and dumb exclusively, but it will be the work of the deaf and dumb revised by a competent printer; and we have one to superintend our work who is fifty years old, and has been in a printing office the greater part of his life.

E. M. GALLAUDET.—We all know that the deaf and dumb may be printers, and good ones at that. There are some such in Washington, who can do work equal to the best. That is not now a thing to be proved to the country. The question is simply whether the

Annals can be printed in an institution for the deaf and dumb, satisfactorily. I should be happy to second any plan for the building up of that office in Illinois, as a means of providing for the support of the deaf and dumb; and if this resolution is to be understood as advisory, I should be willing to accept the resolution, and act under it; but if the resolution is to require us to have the printing done in any particular office, I am not prepared to say what views the committee may have.

P. G. GILLET.—I do not deny at all that we would be glad to do the work in the Illinois Institution; but what has been said in regard to its being confined to the Illinois Institution is not true. As far as that is concerned, I shall be as well satisfied if it is done in Louisiana as if it is done in Illinois; and if it be desirable that Illinois should withdraw and let some other institution have it, I am willing. It is not a mercenary motive that actuates me. There is a motive far above all this: whether we shall encourage our pupils in learning the art of printing or discourage them, whether we shall say, on the one hand, to the world, we are competent to execute work of a certain kind, and, on the other hand, say in our conventions, and practically by our actions, that we are not competent to do it.

MR. DUDLEY.—I do not see what offense this resolution can possibly give to the Executive Committee. It begins by saying that it is the *opinion* of this Convention—not the resolution of the Convention, but the *opinion*. Then what follows? “If it can be done as well and as economically”—and all of that is left to the Committee to determine. That is all there is of the resolution. It is only advisory, and not at all imperative or binding upon the Committee.

MR. MAC INTIRE.—If that is the understanding, I do not object to the resolution.

MR. ANGUS.—Let the Committee decide the matter for themselves.

The question being on the resolution of Dr. Johnson, it was adopted.

The Committee on Invitation, through Mr. Gillett, reported that Hon. BARNABAS C. HOBBS, Superintendent of Public Instruction of the State of Indiana, was present, and had been invited to a seat in the Convention.

A paper was then read by ISAAC LEWIS PEET, entitled “A practical view of Deaf-Mute Instruction,” as follows:

A PRACTICAL VIEW
OF
DEAF-MUTE INSTRUCTION.

By ISAAC LEWIS PEET, A. M.

Since the Annals were re-established, in September, 1868, a number of articles have appeared from different pens, which, while lamenting alleged deficiencies in deaf-mutes, proposed to remedy them by a change in the order of presenting the difficulties of language from that adopted in the course of instruction which was introduced by Dr. Peet in the year 1844, and which has been adopted in the great majority of institutions for the instruction of the deaf and dumb in this country.

Some of these writers advocate a radically different system; and others, what is practically no system at all, so much does it involve hap-hazard in its order and details. One writer, indeed, goes so far as to say the teachers of the present day are not to be compared, as to the results they obtain, with those of a former period; and inquires if it is not probably owing, in great measure, to the fact that those to whom he awards this distinction had no "course of instruction."

Granting the assumption, the deduction is by no means established. No man can really accomplish so much, who sets out and continues an experimentalist, as one who, having certain principles, rules, and plans of procedure established, sees with his mind's eye his perfected work accomplished before he applies the first stroke to the purpose he has in view. What would be thought of a man who, beginning to build a house, dug his cellar, procured his materials as he wanted them, hired one or more men as he could get them, erected his frame, divided up his rooms, made modifications as he went on, constructed additions to supply deficiencies, and

finally presented as the result of his efforts a piece of patchwork, which indicated the ever-veering ideas that experience suggested to his mind? How different this from the conduct of the true architect, who, bearing in mind the purpose for which the structure is to be erected, anticipates in his plan every want, fixes in feet and inches the size of every apartment, decides upon the quantity and strength of material, and pictures an elevation covering the whole, which shall symbolically represent to the eye the idea which the building, in its composite parts, is to embody in the uses to which it is to be applied; added to which the cost of the whole is estimated beforehand, and the result in dollars and cents is settled in advance. Of him, as of the other, it can not be said "He began to build, but was not able to finish."

The assumption, however, can not be true. With so many earnest laborers in the field, the teachers who now occupy the places of those who have gone before *must* accomplish more than *could* have been accomplished when the whole work was *terra incognita*. In the infancy of any art or science, every man must, to a certain extent, learn as he proceeds, and in default of teacher to himself must profit by many failures, and, after a lifetime of only comparative success, content himself with leaving as a legacy to his successors principles which he has established, whereby they, though perhaps greatly his inferiors in talent, shall yet surpass him in what he actually accomplishes.

The dwarf, standing on the shoulders of the giant, may grasp the fruit hanging above the reach of the great figure that supports him. The author of the Baconian philosophy gave instruments into the hands of other men for making discoveries of which he never dreamed. The inventor of the steam-engine offered to the world crude and ill-working machinery—far different from that of which an eloquent essayist has said: "The trunk of an elephant that can pick up a needle and rend an oak, is as nothing to it. It can engrave a seal, and crush masses of obdurate metal; draw out without breaking a thread as fine as gossamer, and lift up a ship-of-war, like a bauble in the air. It can embroider muslin, and forge anchors; cut steel into ribbons, and impel loaded vessels against the fury of the winds and waves." The man who rescued woman from the bondage of the needle contributed nothing but a little bit of steel, peculiarly perforated, to the wonderful piece of mechanism which, in this day, shows itself in the perfected sewing-

machine. Morse taught letters to the lightning; but how far inferior were the instruments he employed and the results he obtained to those which, in the hands of his humble followers, have circled the world with the thought-flashing wire, have bridged oceans, and annihilated time and distance as elements of the communication of intelligence between man and man.

Pioneers loom up grandly in the perspective of history, but in not a single particular could they compare with multitudes who occupy unnoticed the foreground of the present.

This is no less true of the science and art of deaf-mute instruction. The teacher of to-day may not have the genius of De l'Epee and Sicard; of Gallaudet, and the bright men whom he associated with him; but he sends forth a greater proportion of deaf-mutes, capable of ministering to their own wants, and to the wants of others—possessing a sufficient knowledge of language to enable them to make themselves understood, and to derive pleasure and profit from reading—and with a culture that gives abundant resources to relieve the isolation which their peculiar calamity imposes upon them. He has, moreover, his own share of those instances of developed genius, of whom he can say, as Sicard may have said of Massieu and of Clerc, "These are my jewels." This comparative uniformity of result has been attained since the crystallization of the floating principles discovered by different masters into the harmonious whole represented by the course of instruction to which allusion has been made.

The question, as has been shown, is not between system and no system, neither is it whether a better work may not be produced by a revision of the old or by building upon the foundation which the new philosophy of language, itself suggested, it is claimed by some prominent teachers of deaf-mutes, through the analysis rendered necessary in order to reach the minds of this peculiar class of learners, and which has, at all events, been developed in some of our institutions in advance of the labors of savants in the outer and more conspicuous field of thought; but it is, whether it is taught in the most efficient manner, and whether, in connection with it and built upon it as a foundation, the skillful teacher may not fully develop to his pupils the elements of language, and give them a thorough familiarity with its use.

This question every one must put to himself while carefully watching the labors of others; and in this connection it may be

said that no principal does his duty who does not carefully supervise the work of his assistants, and, in cases where they are not pursuing a course calculated to insure success, instruct them in the method most desirable to adopt, and report them unhesitatingly for dismissal if he can not, by painstaking illustration, bring about a change of practice. He must not satisfy himself with periodical examinations into results, but he must see for himself that the machinery is properly worked, and that the daily routine of the class-room is exactly what it should be. No better plan can be devised than for the principal, when he does not fully approve of the practice of a given instructor, to take from his class a small number of pupils representing the average ability of the whole, and, after he has instructed them a week or two by what he considers the best method, to let the teacher compare their attainments with those which the rest of the class have made within the same period. In this way he will be likely to convince the teacher of the correctness of his views, and inspire faith in his leadership, rather than secure submission to what might otherwise be considered arbitrary authority. This work, of course, becomes less and less burthensome as the teacher, awakened by suggestion and experience, rises to a higher and higher plane of operation, often revealing to his quondam guide paths he should not be slow to follow when leading others, to whom, in turn, he pays attention.

Owing to the peculiar condition of the deaf-mute previous to the time when he is brought under subjection to the moulding hand of education, a condition which has not its parallel in any other work in which mind comes to bear on mind, the teacher is not, when first recruited to the service, fully panoplied for the struggle. It is for this reason that great pains must be taken with him at the outset of his career, by those whose position as experts has led to their selection for the office of principal. And it is for this reason, too, that they should be carefully watched and thoroughly assisted till time has proved them fully capable of sustaining the heat and labor of the day.

The particular course of instruction to be pursued is of minor consequence, provided, as in Dr. Peet's first, second and third parts, the fundamental principles, idioms and most available words are all brought in sooner or later on a plan of regular progression. The *method* by which such a work shall be taught is of prime importance.

Instruction in language may be considered under the threefold aspect of the grammatical, the rhetorical, and the logical. Grammar has to do with the forms and modifications of words; rhetoric, with their signification, choice, and metaphorical use; logic, with generalization, limitation, assertion, and especially with sequence. Neither of these three views can be followed to the exclusion of the others. The natural tendency, however, with many teachers, is to give prominence to grammar and to drill on mere forms, without attaching so much importance to the circumstance whether the written expression is the embodiment of a living idea in the mind of the pupil. Lessons well conned and perfectly recited, original sentences correctly giving a particular form of the verb, and translations, after a given model, of a number of sentences dictated by signs, satisfy his requirements, and the pupil is commended as a good scholar who can most exactly perform the exercise thus prescribed, even if, when attempting to express thoughts in language to those not conversant with signs, he flounders in inextricable confusion. In the hands of such a mere creature of routine, no course of instruction is of any worth.

In a language whose words are subject to so few modifications as the English, grammar is a mere incident, so easily taught that it is a disgrace to a teacher not to be able to familiarize his pupils with its few simple rules.

Rhetoric, in the sense just attached to it, is learned by the hearing child through use. The flow of thought in the current of speech, as it strikes his ear in different connections, gives significance to individual words, and the play of his own fancy gives rise to comparison and metaphor. With the deaf-mute, who has no language, the understanding of the exact meaning of words is a matter of growth, of gradual accretion. Signs hasten the acquisition, because they are so easily acquired as to cost him even less effort than speech does the hearing child, and can be applied directly to giving the signification of all words which are not the names of objects and qualities discoverable by the senses. As he is gradually introduced to reading, and taught to use the dictionary, he too learns the meaning of words from their connection, and the known introduces him to the unknown.

The real basis, however, of the English language, as an object of study, is logic. Taking this as his stand-point, and teaching words in their logical relations, the teacher has no difficulty with any of

his lessons. According as he has this in view, in the development and illustration of the book, will he succeed or fail. The deaf-mute from birth is unaccustomed to reason. His ideas are impressions, not deductions. He accepts his experiences, nothing more. Hence, the necessity of developing his mind in such a way that he shall exercise it in the processes of reasoning.

The first step in his education is evidently to appeal directly to his senses; and here it may be laid down as a general principle, that, in the early stages of his instruction, everything should be taught, as far as possible, in the presence of the object, and failing this, in connection with its pictured representative. Taking this as our guide, let us follow the path opened to us in the first of the three works already mentioned, and consider it by sections. Section I, embracing ten lessons, gives us the names of fifty objects, embracing all the letters of the alphabet. This is in accordance with the first experience of man in language. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof." The objects, or their pictures, being in the room, the teacher should place before his pupils a card containing the corresponding printed names, and then, pointing to a name, he should take up the object and show it, making, or not making, as he may elect, the sign for the same. He should then point to the word again, and require an intelligent pupil to bring him the object. Going on to the second word, he should repeat the same process, and then review the two words, whose general appearance has thus been made familiar to the pupils. After the correspondence between ten objects and their names has thus been established, the teacher should begin to teach the pupil to analyze the words, by requiring the class to repeat after him, by the manual alphabet, each letter, as he points to it, of those composing the first word. The object should then be brought as before. The idea that each word is composed of letters, being then imparted, the teacher should print upon his slate, in alphabetical order, the different letters which have entered into the composition of the ten words, and should then drill his class upon them till they can give the manual sign for the letter whenever pointed to, and in whatever order. The first ten words in the elementary book contain sixteen

letters, namely: a, b, c, d, e, g, h, i, k, n, o, p, t, w, x, y, which can be taught thoroughly in an hour.

Each word should then be repeated with the manual alphabet several times by the class, in concert.

The teacher should then spend the remaining portion of the time in drilling his pupils on the words, taking four pupils at a time, and requiring the first four taught, to act as monitors to subdivisions of the class, while he is engaged with others.

It is not too strong an assertion to say that in this way the ten words can be taught the very first day to a class of twenty intelligent pupils; for, what has been done can be done.

The next day he will take ten more words, and review the first ten, and thus by the end of five days each of the pupils will be able to read at sight fifty words, embracing in different combinations all the letters of the alphabet, and to repeat these words whenever the objects they represent are shown to them.

It is now time to introduce them to writing. The script letters of the alphabet, both capital and small, should be taught, not in the order in which they occur in the words, but in the natural order of similar groups. The teacher should then require the pupils, standing at the slates, to write from printed letters on a card placed in front of them the corresponding letters in script. This done, he should dictate the same letters with the manual alphabet, and require the pupils to write them. He should then set as copies all the words they have previously learned.

As soon as they have learned to write legibly ten words, they should have the book placed in their hands, and be required to copy the words from it, thus changing the print into script. The same words should be dictated by showing the objects or their pictures, requiring the pupils to write their names. The sign for each object might also be given, and the pupil required to write the word. This elementary instruction in writing will occupy about five days, and thus, in ten days, the pupils will have learned three forms of the English alphabet, and obtained the idea that all objects have names, of which they will have learned half a hundred.

Of course instruction in writing should thereafter occupy a prominent place in each day's lessons, and careless habits of forming letters should invariably be corrected. The teacher should allow no listlessness in himself or his pupils. There should be such a tension in his own nerves as would exercise a magnetic influence

upon those committed to his charge. Every movement of the class should be characterized by vigor, order, attention. Rising and sitting, standing and turning, should be exactly regulated from the first, and there should be an energy thrown into every exercise, which of itself would teach the value of the moments as they fly.

The way of teaching just laid down is calculated to produce a variety which will keep the pupils interested; and the teacher will, if he be suited to the work, show in his face and manner—not the infinite patience usually ascribed to the self-sacrificing man who spends his time in irksome duties for the good of others, nor the sordid dullness which looks upon labor only as an equivalent to pay—but the pleasure and enthusiasm which characterize pasttime, which make play of work, and which always distinguish, on every field, genius from mere talent.

A governing motive for the precise order given is that reading is naturally taught before writing; and, for the young deaf-mute, it is peculiarly difficult to make out the printed letters, if, as is the practice with some, writing is taught first.

Section II introduces adjectives—those of color being selected for this purpose—fifty-seven new names of objects, and six contrasted nouns. The adjective is taught as part of a phrase. The word "book" is taken as the noun to be limited, and the pictures of seven books are introduced, alike in every particular except the single one of color; the phrases, "a white book," a "black book," "a yellow book," etc., being printed underneath. Here, as before, the teacher presents the phrase first, and requires the pupil to show the object. The words are fixed in the memory by repetition. Several objects of the same class, differing only in the quality of color, should then be introduced, and the class required to write the phrases designating the distinction. Here it would be well for the teacher, as a phrase is written, to place over each word therein its appropriate grammatical symbol, and afterward require his pupils to do the same. In this way they will learn that each of these words represents a different part of speech: e. g. a yellow book. With the practice previously acquired, the class should be able to go through the section, though it is laid down in eleven lessons, in about five days.

Section III introduces adjectives of form and size, which are taught by contrast; as, "a long bench," "a short bench," etc. The method of teaching is the same as before. The seven lessons pre-

scribed should occupy about five days, with an incidental review of all the words previously learned.

Section IV introduces the singular and plural of nouns, both regular and irregular, and about thirty new nouns. It is divided into nine lessons, which should not occupy over five days. The one upon the article *an* before a vowel, which is here introduced, should be taught by putting the five vowels in a perpendicular line, with a brace before them, and the *an* written opposite the angle; thus:

$$\text{an} \left\{ \begin{array}{c} a \\ e \\ i \\ o \\ u \end{array} \right.$$

The simple rule of adding *s*, for the plural, can be easily taught by showing one object by itself, and then, several of the same kind by themselves; such as "a chair," "chairs."

The irregular plurals are grouped, in the book, into those that form the plural in *es*, *ies*, *ves*, and then are enumerated those which are exceptions to all rules. In teaching the plural in *es*, the teacher should place the final letters of the singular in a perpendicular line in front of a brace, and within the concave, and then, at the apex, write *es*; thus:

$$\left. \begin{array}{c} ss \\ z \\ x \\ ch \\ sh \\ o \end{array} \right\} es$$

Words ending in *y*, and forming their plurals in *ies*, the teacher can illustrate by writing the singular on his slate, crossing out the *y* with his crayon, and writing *ies*: e. g. fly; flies.

So with substituting *ves* for *f*.

The less time spent on these exercises, consistent with accuracy, the better; as should be the case with all exercises which involve mere grammatical points. They should be hurried over with great rapidity as something easily to be acquired, as the horseman would canter over the plain with the toilsome hill in sight. The slightest mistake, however, in these simple things should never be permitted,

and should even call for an assumed impatience of manner, real impatience, it is, perhaps, unnecessary to remark, being beneath the character of a true man, when dealing with such plastic material. With a good class, there is, in fact, no difficulty in going rapidly when teaching such simple matters. The poor teacher, alone, makes mountains of such mole-hills.

Section V treats of numbers as far as thirty. These are treated first as concretes in connection with objects of various denominations, and finally as abstracts, the objects, of course, being in the room. The verbs "bring," "lift" and "strike," in the imperative, are also introduced, and the teacher should spell with his fingers or write on his slate different directions. The interrogative, "How many?" is also given, and here it would be well for the teacher, in the exercise of a discretion he should use with all books, to take up lessons sixty-two and sixty-three, occurring in Section VIII; departing from the principle laid down by the author, of teaching only one thing at a time, and of postponing affirmation until he has given a clear idea of nouns considered as singular and plural, and as limited by the adjective.

In these two lessons, the phrases *there is* and *there are* are introduced in sentences like the following: "There is a book;" "there are two books." With these phrases in use, it will be easy for the teacher to present before the class groups of different objects, either directly or pictorially, and ask such questions as the following:

"How many chairs are there?"

"How many boxes are there?"

"How many flies are there?"

"How many knives are there?"

"How many oxen are there?"

"How many red ribbons are there?"

"How many long sticks are there?"

"How many short sticks are there?" etc., until he has introduced the plurals of all the nouns his pupils have learned, thus practically reviewing them. This full form of the question is better than the abbreviation, "How many chairs?" "How many boxes," etc., on the ground that a deaf-mute should not be taught any form which he can not properly use when the occasion arises; in other words, which is not good English.

The other points in this section are the adjective pronouns *some* and *many*, the days of the week, the time of the day, etc., and also

the first idea of generalization; e. g. that a pen, a book, a hat, a key and a knife are five *things*. This lesson, numbered 47, and those on time, numbered 49 and 50, should be postponed until lesson 74 has been reached; inasmuch as, at that time, it will be easier for the teacher to form correct questions and the pupil to give correct answers. This section can be perfectly taught in six days.

Section VI introduces two or more adjectives before a noun, indicating the order in which they should come; for instance, that adjectives of color immediately precede the noun, other adjectives being antecedent, and numerals the first of all—that adjectives denoting length precede those that denote breadth and height, and adjectives denoting height, those that denote breadth.

It also gives some additional adjectives, presenting, on the principle of contrast, qualities more abstract and more equivocal in signification than those which have preceded; for instance, good and bad, old and new, old and young, cross and kind. It would be difficult, though by no means impossible, to give the idea of all of them without the use of signs, which, by this time, the pupil must have learned out of the school-room, if he has not already learned them in it. In teaching a phrase having two adjectives before a noun, let us suppose we have a large red book and a small red book. The teacher will take up the book and ask the pupils what it is. If they do not comprehend him, he will inquire whether it is a box, or a key, or a pen. They will then promptly make the sign for *book*. He will then tell them to write the word, which they will readily do. He will then ask if it is a blue book or a green book, and they will write *a red book*. He will then ask if it is a large red book, or a small red book, and they will write, after more or less help, *a large red book*. This analytic method of teaching the adjective, it is perhaps unnecessary to say, could be pursued with advantage in the first lesson in which this part of speech is introduced. He should then place the proper symbols over the words in the phrase, and over the symbol of the adjective before the noun, write several adjectives of color, and over the symbol next preceding, several other adjectives, thus:

large	white
small	black
long	red
thick	green
thin	yellow

a.....book.

The section of which this lesson is a part, will require not more than four days. Here it would be well for the teacher to put on his slate the symbol for the noun, and write under it, in alphabetical order, all the nouns they have learned, repeating the same process with the adjective, and then requiring the pupils to make signs, in concert, for each word in the two lists, or to point to objects that will correspond to the noun, or suggest the adjective. He should then have his pupils write similar lists, without his help, giving them simply the letters of the alphabet for initials to aid them. If he wishes three nouns, or three adjectives, beginning with *a*, he will write *3a*, etc., etc.

Section VII brings in the present participle of the verb, the participial phrase being represented, as the name of a picture: e. g. *A boy standing; a girl kneeling.*

The phrases, *there is* and *there are*—previously taught—can now be applied, and the pupils may write, when the picture is shown them: “There is a boy standing,” etc., etc. The imperatives of the verbs are given at the same time, and the teacher can give directions to one of the boys or girls, by writing or dactylology, like the following—pointing to one of the boys, he says: *Run!* The boy runs, and the rest of the class writes: “There is a boy running.”

This section can be well taught in two lessons.

Section VIII introduces the idea of direct affirmation and negation. This has been delayed till the pupil has been thirty-seven days under instruction, or reckoning the time actually spent by the teacher with the class, as five days in the week—seven weeks in the institution.

This, surely, is not a late period to which to postpone giving the pupil his first idea of the English sentence. He has learned to read printed words, and to write legibly; knows, in the singular and plural, one hundred and fifty nouns, to which he can correctly apply, singly, or in pairs, or trios, forty-three adjectives; has become familiar with the imperative and participial forms of twenty-seven verbs, and can count, in figures and words, as far as thirty. With this vocabulary of two hundred and fifty words, acquired with comparatively little effort, and ready to his hand, he begins the difficult exercise of uniting words in their logical connection.

After this, the principle is everything, individual words costing little, if any, trouble. As far as this, the intelligent parent, by pains-taking, could have taught the child at home, without the intervention of signs; a fact which furnishes a strong presumption in favor of this being the natural and best order of initiating the deaf-mute into the study of the English language. Now, however, the teacher must, if he would proceed rapidly, avail himself of the assistance which signs give in interpreting the meaning of words.

From what has been said, it will be naturally inferred that much importance is not to be attached, at this early stage, to independent study on the part of the pupil. Still, it is important that he should have something to do in the hours, other than those devoted to work and play, in which the teacher can not be with him. There is, probably, no simpler or more profitable way of giving him such occupation, than that of furnishing him with a hand-slate, and requiring him to copy, from his book, a portion sufficient, when his slate will admit of it, to cover all that has been taught him in the class room, and when the limits of the slate prove too circumscribed for this, assigning the text in successive installments, till he has reached the furthest point to which the teacher has taken him, whence he will return and proceed from the beginning.

Thus, without trouble to his master, he will have constant practice in reading and writing, and, which is of far more importance, will be thoroughly exercised in review.

Affirmation and negation are introduced in this section, in connection with natural actions.

The first sentences given, are "That boy is jumping;" "That boy is not jumping." The teacher should let one of the boys jump. He should then ask, by sign, what the boy is doing. If they do not understand him, he will ask if he is walking, or sitting, or standing? They will then reply, in signs, "He is jumping." The teacher will then write, "That boy is jumping;" first giving the idea in natural signs, and then making a sign for each word. Rubbing out what he has written, he should require the boy to repeat the action, and tell the pupils to write what he is doing. Here it would be well at once to write, "What is that boy doing?" explaining the question in signs, and writing the answer under it. After a few repetitions, the pupils will be able, when the question is asked, to write the answer correctly. He should then write, "Is that boy jumping?" and write the answer below, "Yes,

sir, that boy is jumping," teaching the meaning of the words as before. Pointing to another boy, who is sitting, he will write, "Is that boy jumping?" The class will, probably, all shake their heads. He then answers the question, by writing "No, sir, that boy is not jumping."

After several such actions have been performed in their presence, involving in their expression different verbs, the class will be introduced to the plural in the same manner, similar questions being asked. It is surprising in how short a time the pupil will catch the idea, and use correctly all the verbs he has learned.

It will be observed that the primary use of signs is not for the purpose of dictation, but to lead the pupil to think for himself and to think as soon as possible, *in words*.

The next step is to teach the general or habitual form of the verb in the present, the difficulty consisting in giving the pupil the idea of the difference between what is now proceeding before his eyes and what is only *sometimes* or *often* done.

The teacher wishes the pupil to arrive, for instance, at the idea that a boy runs sometimes. He first writes "Is that boy running?" The pupil, having become familiar with this form of question, will naturally write, "No, sir, that boy is not running." The teacher will then ask, in signs, if he runs sometimes. All the class will naturally say "Yes." He will then write, "That boy runs sometimes," explaining the sentence by natural signs, and afterward making a sign for each word. He will then point to several boys who are sitting, and write, "Are those boys running?" They will naturally write, "No, sir, those boys are not running." He will ask, as before, if those boys run sometimes, and the class may be taught to write "Those boys run sometimes."

After a few exercises of this kind, involving the use of different verbs, the questions, "Does that boy run sometimes?" and, "Do those boys run sometimes?" can be taught, and answered at once in writing.

Proceeding thus, from the particular to the general, it is easy to give the idea that *any* boy or *a* boy runs sometimes, and that *all* boys or boys run sometimes. The negative form may here be properly introduced in connection with the word *often*, the sign for which, as well as for *sometimes*, the pupils must have learned out of the school-room. The teacher asks in writing, "Does that boy dance often?" explaining the meaning of the word *often*, and when the pupils shake their heads, writes for them, "That boy does not

dance often." By putting similar questions with other verbs, he will soon enable them to write correctly and intelligently in this form. He will then write, "Does that boy dance sometimes?" and they will write, "Yes, sir, that boy dances sometimes." It will not be long before the pupils will become familiar with this tense in the affirmative, negative, and interrogative with both singular and plural nominatives.

The course as laid down in the book does not present these points in exactly this order, but experience having shown that the pupils remember these forms more perfectly when thus presented to them, and are less liable therefore to make blunders in their use, and that they will arrive at the idea of the general more readily from this induction from the particular, the author of the course recommends it as a modification to the work, which should be made by all teachers in their practical use of it.

It would be well at this point to let the pupils try to write little sentences for themselves. Let the teacher give the form in grammatical symbols, and some of the words, and let the pupils fill out the blanks. Thus,

A cat.....often.

A cat.....fly.

The first of these forms, when filled out, would give such a sentence as the following: "A cat jumps often; the second, "a cat does not fly."

Section IX teaches the affirmation and negation of quality, using the adjective as predicate, and *is* as copula. Additional adjectives are given, and some adverbs to qualify them, and the adjective pronouns *some*, *all*, and *many*.

It also introduces the idea of predicating the genus of the species or of the individual.

The demonstratives *this*, and *these*, are now added to *that* and *those*, previously taught.

It is here important that the exact distinction between the demonstratives should be inculcated, and to do this it is expedient to have a number of objects of the *same* kind, of which different qualities may be predicated. Let each of the class hold in his hand, for instance, a red ribbon. The teacher will ask each one, by signs, what it is he holds in his hand. They will spell *ribbon*. He will then ask them if it is far off. They will say it is near. He then goes to the slate of one of the pupils and writes, *this ribbon*. He then asks if it is green or yellow or blue; and they will say it is

red. He then writes, "This ribbon is red," explaining the sentence by signs. He repeats the question to several of the pupils, requiring them to spell the sentence with their fingers. Calling the attention of all the pupils, he repeats the question, and requires them to write the answer in concert.

The next step is to have them throw the ribbons into a heap near them, and repeating the same questions as before, with the addition of one to the effect whether there is one or more than one ribbon, to teach them to write "These ribbons are red." He then puts one red ribbon at a distance from the class, and, ranging himself with them, points to the ribbon, and asks if that ribbon is near them. They will say, by signs, "No, it is far off." He will then spell with his fingers *that ribbon*. After he has repeated the same question as before, they will write "That ribbon is red." In the same manner, putting several red ribbons at a distance, he will teach them to write "Those ribbons are red." On using green ribbons, he will probably find them able to write—

"This ribbon is green."

"These ribbons are green."

"That ribbon is green."

"Those ribbons are green."

The negative form should now be introduced, the pupils writing, "This ribbon is not red;" "This ribbon is green." By multiplying examples, taking different nouns and different adjectives, he will be able to review in both numbers all the nouns they have previously learned, and also all the adjectives; and thus fix in the mind, for all time, these peculiar forms of expression.

It would be well, as soon as possible, to put the questions he introduces for analysis, in language, instead of signs, *e. g.*,

"Is that pen long?"

"Are those pens long?"

"Is this pen long?"

"Are these pens long?"

To which the answer will be:

"No, sir; this pen is not long; it is short."

"No, sir; these pens are not long; they are short."

"No, sir; that pen is not long; it is short."

"No, sir; those pens are not long; they are short,"

The demonstrative pronouns, from the relative positions of teacher and pupil, being opposite in question and answer.

The teacher who prefers to defer the introduction of the pronoun till it occurs in the course, may repeat the nominative, thus: "This pen is not long; this pen is short;" but there is a little gain in bringing them in now, the idea being that we desire to have our pupils write idiomatically as far as they go.

From the particular we advance to the general, and teach the pupil to make such assertions as "Leaves are green," "Crows are black," "Guns are straight," etc.

In predicating the general of the particular, as given in lesson seventy-four in this section, the teacher will go back to lesson forty-seven, where names are grouped as *things*, *animals*, *persons* and *objects*. Presenting these groups, he will ask by signs, if a horse is a thing, and when the pupils reply, "No, an animal," he will teach them to write, "A horse is an animal."

In this connection, it would be well to ask in writing, or by dactylology, several series of questions involving, in the answers, the various principles previously taught. Take the following as an illustration:

"What is this?"

"This is a book."

"Is this a red book?"

"No, sir; it is a green book."

"What is a book?"

"A book is a thing."

"Does a book run?"

"No, sir; it does not run."

"Do some animals run?"

"Yes, sir; some animals run."

"Does a dog run?"

"Yes, sir; a dog runs."

"Does a fish run?"

"No, sir; a fish does not run."

"What does a fish do?"

"A fish swims."

"Do all animals run?"

"No, sir; all animals do not run."

"What is that animal?" (pointing to a fly.)

"It is a fly."

"Is that animal running?"

"No, sir; it is standing."

Passing to numbers, such questions as the following may be asked: "How many things are a pen, a hat, a book, a key, a knife?"

Before going further it would be well for the instructor to introduce the days of the week and hours of the day, and the words *yesterday*, *to-day*, *to-morrow*, teaching each pupil to write every day on his slate, when entering the class-room, such expressions as the following:

Yesterday *was* Tuesday, August 23, 1870.

To-day *is* Wednesday, August 24, 1870.

To-morrow *will be* Thursday, August 25, 1870.

He ought now to be taught to answer the question, "What time is it?" whenever his attention is called to a watch or a clock.

The pupil has now been fifty days, or about ten weeks, under instruction.

Section X introduces the transitive verb, with the object following it, and gives a little vocabulary of this class of words. Here, as before, the particular should precede the general. The action should be performed in the presence of the class, and the pupils taught to express it in words. The teacher, addressing one of the pupils, says, "Strike that table," and, while he is doing it, himself writes, "That boy is striking the table." He then writes or spells the question, "What is that boy doing?" After numerous actions of this kind, which he will supplement by pictures of various actions, he brings in such general forms as, "A cat sometimes scratches a child;" "A colt follows an old horse." It is important to teach the negative in close connection with the affirmative, and have every sentence written in answer to a question. Before going further, the verb *to have*, postponed by the author to section twenty-three, should be taught, on the ground that it is important in carrying on the simple conversations in which the pupil should now be constantly exercised. It will also be proper for the pupil to write sentences of his own, the teacher guiding him with grammatical symbols, and by inserting certain words, either in the nominative or objective. Thus: "A bad boy sometimes strikes a fish."

It would be well, also, to dictate a few sentences, in signs, as preparatory to the exercise, found very profitable by all who have tried it, of translating narratives from natural signs into language.

He should also write a number of related sentences on his slate, and require his pupils to translate them into signs, an exercise corresponding to reading.

The conjunction *and* is now taught as uniting two simple sentences. Here the logical idea of sequence should be fully brought out.

After initiating the pupil into the idea, the teacher will take such a sentence as the following: "A boy lifts a gun and shoots a bird," writing first the protasis, and requiring the pupil to supply the apodosis. Thus: "A boy lifts a gun and does what?" or *vice versa*, "A boy does what, and shoots a bird?" He will easily give the idea by asking the pupils, by signs, if a boy lifts a gun and sweeps the floor, or takes a needle and shoots a bird.

Section XI teaches the use of those nouns before which the indefinite article can not be used, except by a grammatical ellipsis, such as *bread, salt, sugar, butter*, or the like. Questions should be asked concerning all these objects, and the pupils required to answer them in writing.

Section XII introduces nouns denoting both individual objects and quantity or bulk, as *some paper, a paper, some glass, a glass*, to be taught on the principles already laid down.

Section XIII brings in the preposition to fill out the intransitive verb, so that its meaning may be brought to bear upon an object; and Section XIV, prepositions governing nouns, so as to form adjective or adverbial phrases, as in the following: "People look at a boy without arms;" "That boy is carrying oranges in a basket."

The writer's views of the manner of teaching the adverbial phrases formed by the preposition and noun were given in the fifty-first annual report of the New York Institution, on pages thirty-one and thirty-two.

The time has now come when the chart of predicates of the English sentence, devised by the writer of this paper; may be profitably taken up, and the pupil taught the fourteen forms of the English sentence thereon portrayed; taught so thoroughly, taking up one form a day, in connection with other lessons, that he will never make a mistake in the general structure of his sentence.*

* NEW YORK INSTITUTION FOR THE INSTRUCTION OF THE DEAF AND DUMB, }
NEW YORK, January 11, 1871. }

REV. THOS. MAC INTIRE, Superintendent Indiana Institution for the Deaf and Dumb:

DEAR SIR: Owing to the very unusual pressure to which I have been subjected, I have been remiss in regard to your letters.

The firm on which I relied to procure the symbol-types has failed me, and I can not therefore furnish them.

I would suggest that where symbols are used in the paper there should be an asterisk and a note below, stating that, owing to a disappointment in procuring the proper types from the foundry, the symbols are necessarily omitted.

In great haste, but very truly and gratefully yours,

ISAAC LEWIS PEET.

CHART OF PREDICATES.

1. I am.
A bird sings.
2. Sugar is sweet.
Sugar tastes sweet.
3. Mr. B. is a teacher.
Mr. B. continues a teacher.
4. An eagle looks at the sun.
- 4½. The sun is looked at by an eagle.
5. A child obeys its parents.
- 5½. Parents are obeyed by their child.
6. John gave James a book.
- 6½. A book was given James by John.
- 6¾. James was given a book by John.
7. The soldier made the king a prisoner.
- 7½. The king was made a prisoner by the soldier.
8. The sun makes us warm.
- 8½. We are made warm by the sun.

Thorough investigation has shown that every sentence, however complex, may be reduced to one of these fourteen forms; all the words, phrases, and clauses modifying any one of the symbols in any given formula being considered as adjective or adverbial, and, as such, a part of it, and capable of being included with it, under a brace. Its judicious use, it is believed, will greatly facilitate the comprehension of the meaning of a sentence on the part of the deaf-mute, and will greatly aid him in correct composition. On arriving at this point, it will be safe for the teacher, as a variation in the study of the course, to begin to dictate little stories and dialogues by dactylology; requiring the pupils to give a sign for each word as they spell it, and then calling on one of the pupils to convey the idea of the whole sentence in natural signs. This done, the whole class will write the sentence. After a while, their memories will be sufficiently quickened to enable them to retain three or four sentences before writing, and finally the whole story. In the New York institution we have used for this purpose, with much benefit, a little book called Sargent's Second Reader (Part II), in addition to original narratives prepared for or by the teachers. After a while, the pupil will be able to write stories, from natural signs, and also little compositions, describing pictures or giving his

own ideas on different subjects, and little letters telling his friends of his experiences at school.

Sections XV to XXXVI give a number of additional tenses of the verb in the active and passive, the infinitive, the personal pronouns, the peculiar use of the definite article, some of the auxiliary verbs, reading-lessons, and a vocabulary embracing (under an appropriate classification) the fourteen hundred words which have entered into the composition of the work.

With a bright class—such as is formed of the best twenty of those who enter a large institution at the beginning of the term—a good teacher, following this system, can go through this book thoroughly in a year. He should not, however, dismiss the book in future years, but keep it in his pupil's hands, and review its principles in daily exercises.

So much space has been occupied in giving details as to the method of teaching the elementary book, that it is impossible to do more than refer to the continuation of the course.

The second and third parts should be taken up in connection with each other; the reading-lessons in Part III to be given with a daily lesson from Part II.

Then should come the development of the verb in Part III. It will require from three to four years to teach these two books thoroughly, thus making the course to occupy from four to five years, during which additional lessons in arithmetic, geography, and history may be profitably given.

After the elementary book has been thoroughly learned, it would be well for the teacher to spend a small portion of each day in teaching the particles *when, if, because, therefore, as*, and those relative and participial phrases which form parts of a process of reasoning. The importance of these for the purposes of ordinary conversation, and for the facilitation of thought and argument, can not be over-estimated. If no mystery is made of them, if they are taught by one who realizes the idea previously advanced, that grammar is a mere incident, the pupil will learn to use them idiomatically and familiarly in a comparatively short time.

Suppose, for instance, the teacher should ask one of his pupils the question "Did you see your father last vacation?" he would at once answer "Yes, sir, I saw him last vacation." Suppose he should then ask, "Did you see him when you were at home?" and, if he did not understand the phraseology, should ask the same question in signs

would he not be very likely to answer, "Yes, sir, I saw my father when I was at home." He should then ask, "When did you see your father?" and teach him to answer, "I saw him when I was at home."

After various questions in these two forms have been put and answered, the pupil can not fail to grasp *the idea*, and thenceforward possess it as a part of his mental furniture.

In teaching the hypothetical words *if* or *suppose*, would he not avoid all practical difficulty if he should begin by asking questions in this manner, arriving at the logical development of the thought, without regard to the question whether the pupil understood the words it involves, inasmuch as these can be so easily and quickly interpreted by signs?"

Take such questions as the following, and consider how easily the manner of answering them may be taught:"

"If you were a bird, what would you do?"

"If you had a dollar, what would you do with it?"

"If you should go to the city, what would you do?"

"If you had been a good boy yesterday, would you have had permission to go off the premises?"

"If it had rained yesterday, would the ground be wet now?"

"If General Grant had visited us yesterday, what would the Principal have done?"

The inversion of clauses may be taught by inverting the question, thus: "What would you do if you were a bird!" It is by answering questions like these, that hearing children learn such relations of speech, not by taking them up as grammatical problems.

In the same way, clauses beginning with *because*, are taught by asking questions, commencing with *why*; and from this, the proper use of *as*, *therefore*, *so*, and the like, can be easily developed.

The relative clause and participial phrase are, grammatically considered as adjectives qualifying a noun, and as such, are covered with a brace, over which the symbol of the adjective is placed; but, logically considered, they are only steps in a process of reasoning to which the attention of the pupil should be especially called.

Compare the following:

"A man punishes his children, when they do wrong, because he loves them."

"A man, because he loves his children, punishes them when they do wrong."

"A man *who* loves his children, punishes them when they do wrong."

Again—

"I went to see my friend, because I heard that he was in trouble."

"Because I heard that my friend was in trouble, I went to see him at once."

"Hearing that my friend was in trouble, I went to see him at once."

The more frequently the pupil is exercised in these processes of reasoning, the more intelligent will he become, and the more perfectly will he realize the availability of the English language as an instrument of thought—a language so little hampered by the bondage of grammatical modification, and yet so capable of exact statement and rational deduction, that it presents fewer difficulties to the deaf-mute, than any other of equal refinement.

In view of this subject, the sign language, as an aid in the development of thought, appears in its true light. It is not an obstruction, as some have vainly imagined, nor a source of weakness, but, properly used, an engine of immense power. A means, not an end, it quickens the reasoning powers into life and activity, and when its work has been accomplished, it sends the deaf-mute into the world, not a mere parrot, repeating sentences with which memory has more to do than thought, but a *man*, disenthralled, relieved of his disability, and able to speak to *men* in the language in which they were born.

MR. GAMAGE.—(In signs, interpreted by Thomas Gallaudet.)—I have been engaged in instructing deaf-mutes for twenty-six years. I was formerly a tailor. Andrew Johnson was also formerly a tailor, and he became the President of the United States. I was quite ignorant of the principles of instruction when I began to teach. I find a great many obstacles and difficulties in teaching. The deaf and dumb make a great many mistakes and get words out of place very often. Is it necessary to dispense with signs in order to remedy this? How would we teach them at all without signs? How could we begin to communicate any ideas to them? We must have signs for nouns and adjectives, and we must have symbols,

and so on; and that way we can make them understand clearly the meaning of words. Sicard, and Clerc, and Gallaudet believed in the use of signs. Gallaudet went to France and brought Clerc home with him; he came to this country among those who knew nothing about teaching deaf-mutes. We learned the language of signs from Clerc and Gallaudet, and their signs were clear and graphic. The Hartford Institution was formed, and other institutions have been formed in all parts of the country for the benefit of the deaf-mutes. Why should we now discard the sign language? It is absolutely necessary. It is difficult to get pupils to comprehend the meaning of words through mere articulation. It is somewhat different with regard to semi-mutes. It would take a long time to teach a congenital deaf-mute language with no other power than that of articulation. Deaf-mutes always seem to enjoy expressing their ideas in the sign language more than any other way; it is their own language. If a man should come into the chapel and attempt to instruct there by articulation, it would have a very poor effect. When I was in Switzerland, in the city of Basle, in company with Dr. Peet and others, a teacher—I think his name was Arnold—undertook to preach in this way, and there was nothing attractive or impressive in it. Deaf-mutes are always interested when you bring out your ideas to them in the sign language. In a school-room, however, there should be more spelling. It is also of great use to have the deaf-mutes say some words—using signs and explaining the meaning of the words they have gone over. I can not see why the signs should be discarded and articulation and lip-reading be put in its place.

MR. MAC INTIRE.—I hold in my hand a brief communication from our Board of Trustees, which, by leave of the Convention, I will read at this time.

Consent being expressed, the communication was read, which follows:

INDIANA INSTITUTION FOR THE DEAF AND DUMB, }
August 26, 1870. }

Ladies and Gentlemen:

You are invited to visit on to-morrow, at such hour as may suit your convenience, the Indiana Hospital for the Insane, the Institution for the Blind, and other places of interest in our city.

Very respectfully,

P. H. JAMESON,

President Board of Trustees.

Mr. MAC INTIRE proceeded: This invitation would have been given earlier in the session but for the fact that it was generally supposed that the Convention would sit to-morrow and not close this evening. The board invites all who can, to avail themselves of this opportunity to visit our State Institutions. Conveyances will be provided.

And, I wish further to say, in behalf of myself and the officers of the Institution, that we would be very happy to have all the members of the Convention remain with us over the Sabbath, and as much longer as you can. In fact, we of the Institution, have been so constantly occupied since the Convention met, that we have hardly been able to make the acquaintance of some of you, and have had but little social intercourse with any of the members. We therefore most cordially invite all to remain with us till next week, and most earnestly hope that as many will do so as can with convenience.

H. P. PEET.—I beg leave to make the motion, that the invitation of the Board of Trustees be accepted by this Convention, and that the thanks of this Convention are due, and are hereby tendered the Board of Trustees for their cordial invitation.

Which motion prevailed, *nemine contradicente*.

Mr. TALBOT, from the Committee on Business, presented the following preamble and resolution, submitted by Mr. Hutton:

WHEREAS, The language of signs, in its adaptation to the condition and wants of the deaf and dumb, forms a most efficient instrument of their instruction; and,

WHEREAS, The further practical development and application of this language are worthy of the best efforts of teachers of the deaf and dumb; and,

WHEREAS, The reduction of this language to a written or printed form, for general use, would be an inestimable boon to deaf-mutes of every class; therefore,

Resolved, That this Convention commend this subject to the earnest attention of teachers of deaf-mutes, as well as to all who are in any way interested in the welfare of the deaf and dumb.

ISAAC LEWIS PEET.—We can not appropriately adopt the resolution until we have some idea given us of how the thing is to be done; and as the exposition of the system is announced as one of the matters that are yet to occupy the Convention, I suggest that Mr. Hutton now proceed to exemplify it.

MR. HUTTON.—In rising to address you on this occasion, I do so under the influence of mingled feelings—feelings of gratification, on the one hand, at the realization of a long-cherished desire—the privilege of associating in professional and friendly intercourse with those engaged in the same work that has occupied my own uninterrupted attention for the last twenty-three years—the opportunity of meeting face to face with many whose names, familiar as “household words” among the friends of deaf-mute education on both sides of the Atlantic, I have long known and honored—a privilege I enjoy to-day for the first time, and which on that account I do the more heartily appreciate.

On the other hand, I appear before you with great diffidence, and a sense of misgiving amounting to trepidation, arising from various causes.

In the first place, I find myself in the presence of the great lights of our profession on this continent—in the presence of gentlemen who have made their names illustrious in the annals of deaf-mute instruction, by their noble, self-denying, and successful labors—gentlemen distinguished not only for their special qualifications and achievements in this particular department, but also for their eminent abilities and attainments in science, literature, and general culture. I feel myself quite unable to address such an audience in a manner worthy of your attention.

In the second place, I experience great difficulty in reference to *the subject* that I desire to present for your consideration, and the peculiar circumstances under which I am called to deal with it.

The subject is one of great interest and importance, but comparatively novel, and to some minds perhaps visionary and impracticable—the idea of reducing to a written or printed form the natural language of the deaf-mute—the language of gesture, of pantomime—whether as employed by the uneducated deaf and dumb or as practiced in its most cultivated forms in our public institutions.

The proper exposition of this subject depends so much on visible pictorial representation, which, from my own ignorance of the art of design, I shall be unable to give, that I can hardly hope to invest it with that perspicuity and interest its great importance demands.

In the history of our art, this idea has, I believe, been occasionally mooted and partially discussed, but I am not aware that it has been practically carried out, as in the system of “Mimography” about to be submitted to your notice.

My chief difficulty, however, is due to the fact that I bring before you an idea and enterprise that is not original—for which I can claim no credit, and which, for want of the requisite study and preparation, I have not myself fully mastered, and can not therefore adequately expound. I was not aware until shortly before leaving home that I would have the opportunity of being here; and the papers connected with the subject, with the illustrations of the system necessary to its elucidation, came into my hands only a few days previous to my departure for the Convention. On these grounds, I respectfully ask the indulgence of the Convention for the necessarily imperfect exhibition of the subject that must be given on this occasion.

I have been induced, notwithstanding these serious drawbacks and disadvantages, to ask permission to bring this matter forward for two reasons: first, on the ground of the intrinsic interest of the subject, and its important bearing on our common work; and, secondly, to discharge what I feel to be a sacred duty to the memory of a revered parent, but lately called to his reward, after nearly half a century of self-sacrificing devotion to the interests of the deaf and dumb. Had he been spared to be present to-day—as I know it would have been his delight to be amongst us—I believe he would have pressed this on the attention of the Convention, with all the earnestness of a sanctified enthusiasm, as a matter involving untold possibilities of good to the cause of deaf-mute education throughout the world. But, since an all-wise Providence has otherwise ordered, I must endeavor, however feebly, to perform a task imposed upon me alike by filial duty and professional interest.

The idea of fixing on paper the fleeting forms and motions of pantomimic language, so as to afford the deaf-mute the same advantage enjoyed by his more favored hearing brethren who possess a written-verbal language, first occurred to my father about forty years ago. After much study and many experiments, he elaborated the system of mimographic representation sketched by him in an article contributed to the "Annals" for July last year. This system he cherished for the last thirty years, and practiced in his own regular labors among the deaf and dumb; and nothing but the *financial* impediments to the undertaking—unfortunately, to the last, an insurmountable obstacle—prevented him from publishing it in proper shape to the world.

Of similar experiments, by M. Bebian, or others, he knew nothing until years after his own system had been matured in all its essential features as he has now left it, a legacy, as it were, to the cause to which he devoted his life.

Although connected for so long a period with the instruction of the deaf and dumb, my father's operations were of a comparatively private character, carried on under extraordinary disadvantages, uncheered and unaided by the wider public recognition and sympathy enjoyed by some respected contemporaries, both in Britain and America. Hence, the value of his peculiar methods and labors has not been generally known.

The project thus comes before you without the prestige of professional sanction, on its own naked merits, as a system tested by its author during a long career of unostentatious and unrewarded toil in this noble cause—in the face, too often, of cold indifference, or derisive incredulity, whenever the subject was presented to the professed friends of deaf-mute education in the mother country.

I confidently anticipate for it, from such an assembly as this, a different reception; and that the members present will give the matter, so far as time may permit, an unbiased and attentive consideration.

In presenting the outlines of this system of "Mimography," I shall do so, as much as possible, in the author's own words, drawing partly from the article already referred to,* and partly from posthumous notes and memoranda, in my possession.

1. *Object of the System.* "My object, by my system of printed signs, is two-fold. 1st. To furnish the deaf-mute with something by which—after getting a knowledge of the key—he could, by himself, learn to know the meanings of words. 2d. To instruct others how to sign to the deaf and dumb, so as to explain to them the meanings of words, and facilitate their acquisition of verbal language.


2. *Fundamental Truths.* "(1.) Natural signs† are capable of conveying every idea as really as living language, or vocal speech can do. (2.) The knowledge of verbal language is not absolutely necessary to the conveyance of ideas to the deaf-mute. (3.) Edu-

* See American Annals, vol. XIV, page 167, sq.

† By "Natural Signs," are meant, signs that lead at once from the sign to the thing signified, irrespective of previous acquaintance, or conventional use. "Natural signs convey their meaning at first sight. *Arbitrary signs*, at first sight, have no meaning at all."

cation merely expands the capability of using sign language—does not create it. (4.) The elements of the language of natural signs, are few and simple. Education renders them subservient for conveying every idea; consequently, an educated and intelligent deaf-mute can express himself, by signs, in proportion to his intelligence; and thus signs naturally multiply as intelligence advances. (5.) Ideographic representation, ('mimography') therefore, must also be understood by the uneducated, as well as the educated deaf-mute, if understood at all, and, consequently, of universal application, as natural signs are."

3. *Principles on which the Language of Natural Signs, as an Ideographic, or Written Symbol, are Founded.* (1.) If the signs, as made in the air, left their impression upon it, as on a tablet, we would have the representation of the thing described. (2.) The application of this principle, is the practical development, on paper, of the idea involved by ideographic representation. (3.) The chief thing, then, to be done, or the *primum mobile* of the whole, is, to have something to represent motion. This having been done, the idea becomes really practical. (4.) *Motion* may be fitly represented by a line; thus, ———, or, according to circumstances. (5.) Different signs may be used for the same word, and well understood, if natural signs be used. The best sign is that which distinguishes the object, or idea intended to be represented from all other objects or ideas. This should be the sign for it. Sometimes, for convenience, the picture, or full drawing of an object may be used, instead of the sign, such as animals, plants, or artificial objects. (6.) Natural signs being the language of gesture, or pantomime, or a drawing in the air of so much of an object, or idea, as is necessary to convey the meaning of words; the same drawing is transferred to paper, and by the help of the lines representing motion, the meaning of the sign is recognized, as in the original movement of the hands in making the sign in the air."

4. *Key to this System of Mimography.* In the article in the Annals, already mentioned, the author thus expresses himself on this point: "We will give you, however, the main lines of the *key*, which, perhaps, may induce some one to endeavor to realize a little of the reality of sign-writing. By the process already described, the writer found that a line slowly drawn, with a little pressure, exhibited an appearance like this , a thick line of uniform width; and a line quickly drawn appeared broad,

or heavy, at the beginning, and tapering to the end, like the point of admiration without the dot, or, as a comet in the heavens—varying according to the force and rapidity with which it was drawn. He then adopted the heavy line, as the natural sign for *slow*, and the tapering line for *fast*. The ordinary lines of motion in signing, are indicated by a lighter line, thus _____; the direction of motion, by a dotted line,, or an arrow head, or by the finger, pointing as circumstances directed. A zigzag line indicates all vibrating motions, such as quivering, shivering, swinging, or shaking of any degree, varying in lightness or heaviness, as the case might be.

“As the sign for *fast* and *slow* embodies the principle which all the *motions* in signing would assume, according to their impulse and rapidity, therefore with this as a *basis* we can find the material for extended application. Thus a few dots such as these . . . would represent walking footsteps, and a mark, such as the point of admiration without the dot, or the comma, *placed horizontally* in this way, - - - would indicate running footsteps. By observing the foot-prints of animals in walking or running, or your own footsteps, you will see that they assume, as a rule, these appearances, less or more, as the path is soft or hard. In like manner, by observing the effects of the motions of the fingers or the hand in striking, tapping, patting, etc., on a soft medium, or on the black-board or slate with the chalk or pencil, or with the pen on paper as in forming capital letters, you will see substantially the same thing.

“With these lines and their endless progeny, and the upper half of the body, chiefly the head, to represent the *signer*, and two of the fingers to represent legs, by a very natural analogy the whole system of signing, however complicated it may appear, could be reduced to a written or printed form.”

For example, if you wished to represent the sign for the word *no*, you would present the figure of the sign-maker—a bust—with a tremulous or zigzag line at each side of the head indicating the shaking of the head as in the motion of negation. The word *yes* would be similarly represented by a head with a line drawn from the forehead indicating a quick motion of the head forward, as in nodding, the motion of assent.

There are also significant lines representing present, past, and future time, by which, with the aid of gestural and facial expression, the various tenses of the verb may be readily indicated.

I may state that the system is applicable to signs of every kind. Should a British teacher, for instance, have one sign and an American teacher another sign for the same word, that would not affect the principle of its representation on paper. The British sign for *a man* would be represented by the bust or head of the signer, with lines drawn down the chin indicating the motion of the hand as drawn down the chin, or over the beard, in making the generic sign for the *male* human being, with the addition of the figure of the hand held horizontally, at about the average height of a man, above the ground, to show that it was a *man*, and not a boy, that was intended. The American sign for the same word—the movement of the hand to the head, as in the act of taking hold of the hat, (a sign, by the way, founded on a mere conventionality, not, like the other, on a universal attribute of the *genus homo*.) with the difference in height between the man and the boy, could be as easily delineated by the same means.

There are a number of signs here which might be exhibited to you, but they are rather rudely drawn, and will not, I fear, give an adequate idea of the system.

5. *What the System is, and what it is not.* My father contemplated the publication of a Dictionary of Signs, and actually prepared a specimen volume containing some hundreds of words of every kind, both single and in composition. His system is not a mere verbal description of the mode of making certain signs for certain words, like the work of De l' Epee, or that commenced by the late Mr. Brown of the Louisiana Institution. Neither is it simply a collection of object-pictures. The drawings are representations of *signs*, not of *things*, not mere pictures. "No one could read them by simply looking at them. There must first be a knowledge of the key, and a fair application of it, and then the reading is easy. Without the key it is a sealed book; but, with the key properly applied, it is much easier to read the signs than our mother tongue." * * * "It is the reader or signer who has to give the expression as he goes along. The signs on the paper, consisting of the figure and the lines of motion, are simply as *indices* to show the signer what he has to do to give the proper expression. This is at least my system; not one of mere pictures, that requires nothing but to be looked at to know them."

This volume has, I fear, been irrecoverably lost, and there is nothing of equal value among the posthumous papers and draw-

ings of the author as illustrating the range and character of the system.

6. *The scheme a practical thing.* From some of the author's memoranda I cull the following statements on this head: "Every sign of it has been practically tested and worked out by myself in everyday life for many years. * * * I have found no difficulty in communicating with the deaf and dumb by written signs upon anything that I chose to communicate, whether on common things or the great things of God. The only trouble to me has been the trouble of drawing the signs. * * * * The chief merit of the scheme is that it is capable of expressing every kind of sign. * * * Like the alphabet of our own language, it is simple and effective, yet, like it, has no great outward attraction in itself to induce a person to study it, apart from its utility in its practical developments. * * * A deaf-mute, whether educated or not, after some previous training to understand the way of reading the printed signs, could easily understand anything delineated in this form. I have seen hearing children, also, read these signs, with a little training in the use of the key."

The following facts, illustrative of the ability of deaf-mutes to read consecutive thought by this system of mimography, can scarcely fail to be regarded as specially interesting and significant:

7. *Illustrative facts.* "(1.) About twenty-five years ago, in order to test the ability of a deaf and dumb boy about twelve years old, who had not been long at school, to read sign-writing, the writer took his slate and drew the lines upon it to represent, or wrote in signs, the following sublime passage in the prophecies of Habakkuk, Chap. III, verse 10, substituting the word God instead of the pronoun:

"The mountains saw thee, and they trembled, the overflowing of the water passed by, the deep uttered his voice, and lifted up his hands on high."

"The boy understood the use of the key in reading sign-writing, and could do a number of things from written signs, and translate a few of them into words; but he had no knowledge of the meaning of this verse, for he did not know the meaning of any of the words in it except, perhaps, one or two. Indeed, he never saw the verse till he saw it in written signs, so far as the writer knew; at all events, he knew nothing of its meaning. The writer put the slate before him and asked him what it meant; he looked at it for a little,

and then very distinctly told him by signs, in living action, what was written on the slate. The writer saw at once that he understood the meaning.* (2.) About eight years after, in the course of his daily teaching, the writer took the slate of a boy who had been a while longer at school than the boy already noticed, and wrote on it, in sign-writing, a message or order to the following effect: 'Go to the house and bring from my bed-room a Gaelic New Testament, which is on the top of a bureau.' The house was about twenty yards distant from the school-room, and there were other books on the bureau besides the one he was sent for. The writer put down the slate before him without writing a word or making a sign. The boy looked at it for a little and went out, and in a few minutes he returned with an English New Testament. The writer said, 'That is not the book.' He looked disappointed, and so did the writer; but knowing so well the boy's singular correctness in going on a message, he looked at the slate again, and found that he had omitted the sign for the word *Gaelic*. He then supplied the omission, and said nothing but that the mistake was his and not the boy's. The boy looked at the correction, went away, and returned with the Gaelic New Testament."

(3.) On another occasion, after the author's return from a visit to Dublin, undertaken for the purpose of furthering this enterprise, he took the slate of the boy noticed in the latter incident, and wrote on it in signs to the following effect:

"I was in Dublin, and lived some days in the house of a lady who loves the deaf and dumb."

He set it before the boy, who looked at it for a moment or two, and, with a countenance indicating satisfaction, said he knew it. The writer told him to write in words what it meant—he did so very correctly, using the words *you were* as addressing him, and the word *dwelt* instead of *lived* which was in the mind of the writer when he wrote the signs.

We think it proper in this connection to say that this boy, who was the worst signer we ever saw, was just as remarkable for understanding what was said to him in signs. We never saw his superior in understanding signs, and seldom his equal; and though he used signs more readily after being at school, yet he was at no time an expert."

*That is, understood it in the same way, although not to the same extent, as a maturer intellect would comprehend it, viz.: according to the measure of his intelligence.

(4.) I may present here an additional illustration that was afforded the author in the Halifax school, the day before forwarding his communication on the subject to the editor of the *Annals*:

"He wrote, or roughly delineated in signs, the following passage in the prophecies of Isaiah, omitting the words *then* and *for*, and placed it before two boys who had been several years at school and knew the passage of scripture, but never saw it in signs before. (Isaiah xxxv. 5, 6.) 'Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.'

"The boys looked at the signs on the paper; but they had not gone over the half of it when one of them said, "That is in the prophecies of Isaiah," and each of them wrote from the signs in the following way. The one boy wrote—

'The blind shall see. The deaf shall hear.

The lame shall jump like a deer.

The dumb shall sing.

The water shall spring up in the wilderness, and streams in the desert.'

"He was told to look at the paper again, and write it down as the signs stood, and he wrote thus:

'The eyes of the blind opened shall be.

The ears of the deaf unstopped shall be.

Jump like a deer the lame man shall.

The tongue of the dumb sing shall.

Waters spring up shall in the wilderness, and streams in the desert.'

"He was then desired to write it in the ordinary way, as hearing people do, and he wrote as follows:

'The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

The lame man shall jump like a deer, and the tongue of the dumb shall sing.

Waters shall spring up in the wilderness, and streams in the desert.'

"The other boy wrote in the following way:

'The blind eyes shall be opened.

The deaf ears shall be opened.

The lame man shall jump like a deer.
 The dumb tongue shall sing.
 The water shall spring up in the wilderness.
 The streams shall in the desert."

To give some idea of the space occupied by these verses in signs, we may say that, though roughly drawn, they occupied only about ten or twelve square inches; but they could easily be made to occupy a half, or even a fourth less space, and be distinct enough to be easily read.

8. *Advantages of Mimography.* I have been asked what would be the use of such a system. This is a pertinent and a practical question. A full, and, as I think, satisfactory answer is given in the author's own exposition in the *Annals*, which your time will not permit me to quote at length, and to which I beg respectfully to refer you. Allow me simply to state that, as an instrument of instruction, as a test of the deaf-mute's comprehension of, and progress in the use of, written language, and as an economizer of time and labor, it would afford both to teachers and pupils in our institutions *precisely the same kind of advantage that others enjoy in the task of teaching and acquiring a foreign language*—viz., lessons or exercises in the language of the learner, unfolding and illustrating the language to be learnt. It would give to our deaf-mutes the same kind of facilities for acquiring English that English or American students possess in the study of French, or Latin, or Greek; a boon, as it appears to me, so invaluable that no pains or expense can be regarded as too great to secure it, supplying, as it would, what I do not hesitate to pronounce as the grand desideratum of our work.

A single illustration here may suffice. We had this forenoon an able and interesting exposition of the method adopted by Dr. Peet in his *Elementary Lessons*. Of course, to secure the advancement of the pupil in that, or any similar text book, the presence of the teacher is almost constantly required. Now, if the sign language were reduced to a printed form, each lesson could be illustrated, or rather interpreted, by mimographic diagrams, either in parallel columns or on alternate pages, or otherwise, as might be preferred. The book would thus be largely self-interpreting; the pupil would be less dependent on the teacher, and able to advance himself in the knowledge and use of verbal language, without the teacher's aid or presence, to an extent hitherto impracticable. At present

the teacher of the young deaf-mute has to be his pupil's *vademecum*, his dictionary, his encyclopædia of hourly reference. Without him, out of school hours, so far as verbal instruction is concerned, the pupil is comparatively helpless. For this state of things, a system of mimographic interpretation for all our elementary text books, and a mimographic dictionary of the English language, would furnish the only effectual remedy.

Conclusion. I have thus endeavored—how imperfectly I am only too sensible—to set before you the outlines of this system, and beg to thank the Convention most sincerely for the courteous and patient hearing accorded to me.

I regret that my own ignorance of design has prevented me from availing myself of the system much in my own labors, but I can testify to its merits from observation and intimate intercourse with the author, if not from personal experience. Any teacher, however, who possesses some skill in drawing may test it for himself by applying "the key" as already indicated. The diagrams I have with me this afternoon are rather rude, having been executed under unfavorable circumstances, and are therefore not fitted to do justice to the subject. If any members of the Convention are curious to see these illustrations, I shall be glad to show them at any convenient time.

In conclusion, permit me to express my conviction that this is no visionary or utopian project, but one of practical moment, worthy of the best attention of instructors and all who are interested in the welfare of the deaf and dumb. Whatever may be its defects—for it is doubtless susceptible of improvement—I cherish the faith that this invention contains the elements of a system destined, in its ultimate development and application, to inaugurate a new era in the history of our art, to expand and stimulate all its resources, and thus confer inestimable blessings upon unborn generations of the "children of silence."

ISAAC LEWIS PEET.—As the hour for the noon recess has arrived, and as this is a very interesting and important subject, I would suggest that its consideration be resumed this afternoon.

MR. NOYES.—I move that we now take a recess till three o'clock P. M., and that this subject of Mimography be the special order for that hour.

Adopted.

AFTERNOON SESSION.

The Convention was called to order by the President at three o'clock, and the subject of Mimography was resumed.

ISAAC LEWIS PEET.—I am sure we should all feel grateful to Mr. Hutton for the great pleasure which his exposition has given us, and for bringing before us a subject which is certainly one of very great interest.

Without very serious reflection upon the subject, I should say that the principal benefit of this system to deaf-mutes themselves would be to form a dictionary, by means of which they themselves could find the meaning of all words, and so be enabled to read with more ease than they otherwise would. What we really need in a dictionary is a plan by which words which they already know shall be used to explain words which they do not know, working all the while in the line of the English language; but as to the value of a good system of mimography, by means of which young people might learn signs more rapidly, and by which the sign language might be fixed so that there might be uniformity after the signs were once agreed upon, so that we should have the same sign for the same idea year after year—of such a system, if possible—of its value I have not the slightest doubt. It would be one of the greatest boons to our profession that we could have. And, with a view to having this matter studied more perfectly and fully than it is possible for us to study it in this short time, and in order that the Convention may not commit itself to something that may hereafter prove futile, I think the subject ought to be committed into the hands of a committee, of whom Mr. Hutton should be one, to report at the next Convention. I have the idea that I have seen in our Library a little book attempting this same thing. I know that among the studies which were pursued in the school at Sienna was one called mimography. Bebian took a great deal of interest in this. The late Mr. J. W. Brown attempted to devise such a system, and this subject has created an interest in the minds of the profession for a long time. Mr. Hutton has apparently given it more attention than any other person that I have heard of. I therefore move the following resolution:

Resolved, That the subject presented by Mr. J. Scott Hutton be referred, with the whole subject of mimography, to a committee of five, to examine and report at the next Convention.

MR. HUTTON.—In bringing this subject before the Convention I had no idea whatever of committing the Convention to this or any other system of mimography. It was simply to elicit an expression of opinion upon the question in order to see whether some action may not be taken toward maturing such a system of mimography as would commend itself to general adoption in the English schools for the deaf and dumb. The motion submitted is one that I would myself have liked to propose had I felt at liberty to go so far.

MR. MAC INTIRE.—I second the motion of the gentleman from New York; and while I am up I will make a few remarks on this subject.

Mr. James S. Brown, my predecessor in this Institution, and for some years general superintendent of the Louisiana Institution for the Deaf and Dumb, and the Blind, entertained, for some years before his death, the idea of printing a "Dictionary of Signs." He spent much time upon this project, and, indeed, made some progress in preparing a work of this sort. While in the South, he printed, as an experiment, a small dictionary of signs, which, I have been told, was used, to some extent, by teachers in that region. After he came North, and shortly before he died, he began printing an enlarged and revised edition. Mr. Brown had full confidence in the practicability and utility of the enterprise. He used to say that he based his hopes of fame, as a laborer in the cause of deaf-mute education, upon its accomplishment. Had he lived, he might have succeeded in producing something useful; although, I confess, I never had much faith in the scheme. The portion that was printed, I have somewhere in my possession; though I have not examined it particularly for several years. The part I have, if I recollect aright, contains the preface, including the scheme or key, and ten or fifteen pages of the body of the work. It is called a Dictionary of Signs. I am aware that it differs from the scheme proposed by Mr. Hutton. Mr. Brown's attempt was by means of words and figures, to give such a description of the sign for a word, that any one could make the proper sign, and through it understand the meaning of the word; and thus make it practicable for any one, by means of the dictionary, to learn to make signs, and to understand the meaning of words.

I am glad that Mr. Hutton has brought this matter before the Convention, and hope he will carry out the system broached by

his father; and that he will prepare for the Annals, or the next Convention, a full exposition of it, and that good will grow out of it.

I most heartily second the motion to appoint a committee to take the subject into consideration.

MR. HOLLISTER.—I wish to state the experience I have had in a similar line to that. Two or three years ago the idea presented itself to my mind to form a species of stenography of mimographic writing founded upon signs. I constantly use that system now in my private writing. I do not use the same character for the same idea every time, but everything that I do use suggests the idea to me—for instance, when I come to write the word *always*, I simply draw a circle; if I want to change that into *eternal*, I put an E inside of it. I am greatly in love with Isaac Lewis Peet's system of initial signs. I apply his principle of initial signs to this mimographic writing that I have adopted for my own use. From my experience, I believe something such as is proposed by Mr. Hutton is perfectly feasible. I do not feel as though I wanted to see it practically introduced, for I have my doubts about its utility in general, but I have no doubt that a dictionary of signs can be prepared founded upon some such principle.

The question being on the resolution to appoint the committee, it was adopted.

The Chair appointed Messrs. Porter, Keep, Hutton, I. L. Peet, Talbot and Hollister such committee.

MR. BARCLAY offered the following resolution:

Resolved, That a committee of three be appointed to consider and report to the next Convention whether it would not be desirable to cause those pupils who possess talent for drawing to be regularly instructed in that art.

Adopted.

MR. BARCLAY.—I would suggest that the President of this Convention be the Chairman of that committee.

THE PRESIDENT.—The Chair will oblige the gentleman. The committee will consist of Messrs. Stone, E. M. Gallaudet and Hollister.

MR. BARCLAY offered the following:

Resolved, That a committee of three be appointed to consider and report to the next Convention whether the intermarriage of deaf-mutes who have lost their hearing by accident or disease is likely to affect their offspring, and further to inquire whether the intermarriage of near relations is injurious to their offspring.

MR. TALBOT.—The ex-principal of the Hartford Institution, Rev. W. W. Turner, has made a good many investigations in the line of intermarriages of deaf-mutes, and has published and read in the Conference two years ago something on that subject. I suppose further investigation might be valuable, and would suggest, that if such committee be appointed, Mr. Turner be made chairman.

ISAAC LEWIS PEET.—This is really an important subject, and one in which such a Convention as this should show its interest. The introduction of such a resolution and its adoption will show that we feel an interest in everything that involves the welfare of the peculiar class of the community to which we are devoting our lives.

MR. EDDY.—I would suggest the name of Dr. Milligan as another member of the committee, he having investigated such subjects to a considerable extent.

The question being on Mr. Barclay's resolution, it was adopted.

The Chair appointed as the committee Messrs. Turner, Milligan, and Noyes, Mr. Barclay having requested to be excused from serving on the committee.

THE CHAIR.—The next business will be the reading of a paper on the "Progress of Deaf-Mute Instruction," by Dr. H. P. Peet, of New York.

H. P. PEET.—I reluctantly gave in the title of a paper that I had prepared, but as it is now four o'clock in the afternoon, and we generally adjourn at five, and as there seems to be some miscellaneous business to be transacted, I wish to say that I am perfectly willing that this paper should not be read.

THOMAS GALLAUDET.—I hope the Convention will be favored with the paper.

P. G. GILLET.—I understand the paper is only twenty-five minutes long, and I do not think this Convention will do itself the honor it should, if it permits this paper to go unread.

THOMAS GALLAUDET.—I move that Dr. Peet's paper be read at this time.

Adopted unanimously.

H. P. PEET.—In consideration of the darkness of the room, and my imperfect vision, I must ask that my son be allowed to read the paper for me.

The paper was then read, by ISAAC LEWIS PEET, as follows:

PROGRESS
IN
DEAF-MUTE INSTRUCTION.

BY HARVEY P. PEET, PH. D., LL. D.

The idea has been put forth, in some quarters, that the success of teachers of deaf-mutes in this country is not as great now as in the earlier days of Gallaudet and Clerc, and we have had disquisitions which, assuming this to be a fact, by implication lay the fault in the use of text-books; for the early teachers had no text-books, at least none like those now used; and as those who make this suggestion still ask earnestly for "proper text-books," it follows that the "proper text-books" would be of great utility, but that those now used are of doubtful value. And as these text-books now in use are admitted—judging by the general consent with which they are adopted in many different schools—to be the best that have been produced in half a century of earnest effort, during which scores of able teachers have given no little amount of thought and labor to the preparation of lessons for their pupils, the conclusion that all this labor has been lost, and that our pupils are worse taught than when there were no text-books, is certainly discouraging enough.

It would have been well if those who make these disparaging remarks had first ascertained if the fact were indeed what they assume.

There are now, as well as in the Homeric times, Nestors who delight to praise the past at the expense of the present; and younger men, to whose view "distance lends enchantment," even more so, distance in time than in space.

Yet, though in the past a few great names in literature and science shine with unapproachable splendor, no well-informed man will contest that the general standard of knowledge is much

higher now than it ever was in past times. The average educated man of this age is far in advance of the average educated man of the last century; and the numbers of educated men are much greater than formerly.

So, I doubt not, it is with the pupils of our schools. Instances of such eminent success as we would place side by side with the best pupils of Sicard or Gallaudet, and their compeers, occur only now and then, but still they do occur; and I am persuaded the general average of attainments now is higher than the general average forty years ago. Then, as now, there were cases that sorely tried the patience of the teacher, and very inadequately rewarded his diligent and faithful labors. Then, as now, there were rare instances of eminent success remembered, while the failures have passed into oblivion; then, as now, the average deaf-mute from birth, after several years of patient instruction, could read and write with but an imperfect appreciation of the meaning of our numerous idiomatic phrases, and needed an interpreter skilled in signs, when it became necessary to question him in a court of justice. But it is my deliberate conviction that wherever the teacher is what he ought to be, the present average of success—given equal capacity—will be found to have been raised by the *proper use* of text-books.

I say their *proper use*, and in the hands of a teacher who is something better than a mere creature of routine, or under the direction of an able and active principal; for, of course, the best possible text-books can never supply the deficiencies of a dull, lifeless, inefficient teacher.

Of the proper use of text-books, I do not propose to say more than a few words here. While the pupil's advance in the elementary lessons furnishes a measure of his progress in the knowledge of words, phrases, and forms of construction, the teacher should supply multitudes of illustrative sentences, narratives, descriptions etc.; ever striving to give them a living interest in expressions of familiar, or new and interesting facts. The same words and forms of construction should be repeated many times in new combinations.

The text-books now used may, doubtless, be improved; somewhat, probably, in the order in which the difficulties of language are introduced; a good deal, certainly, by the introduction of new illustrative sentences.

The processes of instruction have been modified by almost every teacher of any mental power, to suit his own views. It is safe to assume that on the whole, they have been much improved; but it may be doubted whether some teachers, in their satisfaction with the methods of their own devising, have not lost, or forgotten, better ones of their predecessors.

But, after all, more depends on the ability of the teacher, than on the text-books, or the method. Probably, all practical teachers will assent to this. The question then recurs, has there been progress in this direction, as well as in others? This is not a question for me to decide. I will only observe that we had some very efficient teachers, and some very mediocre teachers, forty to forty-five years ago; and that we have some very efficient teachers, and, I fear, a greater proportion of mediocre teachers, now.

Among the earlier American teachers of deaf-mutes, there were some who were especially gifted for this branch of instruction; men, who were perfectly at home in the language of their pupils, using it with that impressiveness, clearness, and precision which goes at once to the mind and heart of a deaf-mute. These teachers had a natural or acquired facility in commanding the attention of their pupils, and in making durable impressions on their memories. Such teachers succeed in spite of a defective method, in spite of the want of "proper text-books" or any text-books. And they often had pupils of rare intelligence and capacity; still the cases of eminent success which rewarded their labors were not comparatively more numerous than in our own times. In looking down the vista of time, these instances of eminent success seem crowded together, while the far more numerous cases of partial success disappear. But, in looking at the pupils now on the stage, the many cases of mediocre success loom unpleasantly on the eye.

There are teachers not inferior to those pioneers, still in active employment; and I am glad to say, wherever such teachers are found, the degree of success is at least equal to that attained at any former period.

The writer recalls with unfaded gratification the zeal and facility with which his first class at the American Asylum, nearly half a century ago, mastered the difficulties and intricacies of the English language. He has, more than twenty years later, seen equal enthusiasm, more rapid advancement, and greater ultimate attainments in the case of the first class taught by his son and successor. In

the first case, he had to use desultory and hastily-prepared lessons; in the second, the order of his then recently published Elementary Lessons was strictly adhered to. He has seen later classes succeed nearly or quite as well as the remarkable class just referred to, by using the Elementary Lessons under an able and enthusiastic teacher; and some of the best deaf-mute teachers in the country have been members of classes thus trained.

In judging of the past success of former teachers we must remember that they naturally put upon record the best efforts of their best pupils. In very few cases have we the means of comparing the average attainments and facility in language of a class of forty or fifty years ago, with those of our present classes of like standing. I have before me, however, a curious document: the report of Hon. Azariah C. Flagg, who, in October, 1827, by direction of the Legislature of New York, visited and examined the schools of New York, Hartford, and Philadelphia. The following sentences, produced by the pupils of the then highest classes of the two latter institutions, classes then under such eminent teachers as T. H. Gallaudet and Lewis Weld, may serve to show that then, as now, the pupils of the best teachers sometimes wrote sentences not only ungrammatical in construction, but confused and illogical in thought and arrangement. It is true these pupils had been under instruction only from three to five years; but it must, on the other hand, be remembered that these were small classes selected from quite numerous schools.

Sentences written by pupils of Mr. Gallaudet's class, at Hartford:

"The teachers told the deaf and dumb that they must always *attention* to make signs every day."

"I think that General Washington was a good man, because he was *benevolent* with great contribution."

"Some of the people entered the house; they saw the splendid rooms very *beautifully*."

"Leonidas, in conjunction with his countrymen, formed the project of conquest; but Xerxes *conquered* them."

"Many years ago Noah *had built* an ark, before it will be deluge all the wicked people."

By pupils of Mr. Weld's class, at Philadelphia:

"The workmen *had built* the new house before the old was bad."

"A lady *deceived* to talk with her friends about bad news, and she hated them."

"The pupils have much *attention* in studying, but they have been inattention when they arrived at the Asylum."

The italicised words were those given to be incorporated in sentences.

Of course better examples than these might have been selected; but it is evident, from these specimens, that the selected pupils of three to five years at that day—more than forty years ago—were not superior to fair classes of the same standing under good teachers in our schools now. If, then, there has been any want of progress, it must have been from the want of an adequate supply of good teachers. In all other respects there has been an incontestable advance.

Whether there is such a want of well qualified teachers, is a question, the consideration of which I leave to others. But as it is a very important element of the progress we all aim at, to insure that the ranks of our teachers shall be filled up by fit men or women, you will permit me to make a few suggestions to that end.

One reason why we have a smaller proportion of first rate speaking teachers than formerly seems to be that there is less enthusiasm awakened, now that our schools are of fifty years' standing, than was excited when the subject of deaf-mute education was new and offered a new field to be explored in its theory and practice. It is this charm of novelty that attracts so many to the experiments in articulation, as good as new in this country, though very old on the other side of the Atlantic. This is but a slight influence, but it adds weight to others.

As without enthusiasm, there can be no progress, I trust no young man will think of entering our profession who can not bring to it the enthusiasm and the devotion of a missionary to the heathen, as he really proposes to become, and the interest of a zealous student of rare psychological phenomena.

Another cause that has thinned the ranks of our speaking professors was the disturbance caused by the recent civil war. New channels for mental activity were opened; many educated men disappeared in the struggle, leaving a short supply to meet the increased demand, and the enhancement of all money values made the prices we could offer for well educated teachers appear inadequate. This state of things is slowly recovering its proper equilibrium. Legislatures are tardily according proper allowances for their beneficiaries; and I trust we shall soon be able to offer to

young men of suitable talent and education, choosing their profession, inducements comparatively as great as those in which in former times brought into the ranks of our profession those able teachers, many of whom still remain to preside over our institutions, and to train up a new generation of instructors.

The practical result is, that, while to insure progress, we need a larger proportion of teachers of superior talent and the best education; we should be able to offer to young men better inducements to enter our profession, and to make it not a mere episode of a few years, but the study and devotion of a life-time. When we can offer such inducements, we shall be able to make better selections.

The inducements I speak of are not limited to a satisfactory salary; there are others not less efficacious. We should endeavor to make our institutions attractive places of residence—especially to men and women of culture, refinement, and literary taste. We should endeavor to make our art attractive by setting forth its dignity and importance, in view of the fearful moral and intellectual destitution of the uneducated deaf and dumb, and of the high plane in the mental, social, and religious scale to which we aim to restore them.

In this view, such publications as the *Annals*, such meetings as this, whatever elevates our art in the public estimation, attracts earnest, enthusiastic minds to our profession, will powerfully promote the progress at which we aim, and for which we pray and labor.

The reading of papers was continued.

MR. COCHRANE read a paper on Articulation, as follows:

ARTICULATION

AS A

MEANS OF INSTRUCTION.

By W. A. COCHRANE, A. M.

To those who are engaged in the instruction of the deaf and dumb, the question of articulation is one of very great importance, and it is to-day receiving more attention in the United States than at any former period.

Some of its most zealous advocates maintain that it is the only right way of educating the deaf and dumb. While there are those who as firmly believe in the use of the sign language: who laugh at the idea of teaching the dumb to speak. They tell us that the sign language is the natural language of the deaf-mute; that articulation is unnatural, distasteful, and to become master of it is a herculean task that the deaf-mute can never perform.

Now, let us look at this subject for a few moments, and see which of these parties is right, or whether both are wrong.

And, first, can articulation as a simple system of itself be employed in educating the whole number of the deaf and dumb? I answer, no. Articulation as a simple system of itself can never succeed; and, unless some other system is joined with it as a help and support, by far the largest proportion of the whole number of deaf-mutes would grow up uneducated, receiving no benefit whatever from articulation.

It is an admitted fact that not more than one in eight or ten receive any lasting benefit from articulation. Perhaps, when the system has been more thoroughly tested, when it has been improved, if improvement is possible, the number of its beneficiaries may be increased. The experiment of teaching by articulation, which is now being tested so thoroughly, and has been for years in the

different schools of the United States, has not established the fact that articulation can be of any benefit to the deaf-mutes, excepting to a small number. Indeed, the belief that not more than one in eight or ten is able to be benefited is as strong to-day in the minds of the educators of the deaf and dumb as at any former period. And hence, to exclude all other systems of instruction and employ one that can reach only so small a number would be anything but wise. While one pupil would receive an education, nine would grow up uneducated; while one would receive light, nine would continue in the dark.

And again, it must be remembered that articulation, as a simple system of itself, would utterly fail in educating the deaf and dumb. It can not bring to the mind of the deaf-mute one intelligent idea; it can not add one iota to his knowledge or information; it can not bring the faintest glimmer of light to his darkened mind. The deaf-mute may be taught to articulate intelligibly and distinctly the word "cow," and so on from one word to another until he has conquered the whole English language, and can articulate every word distinctly; but what has he gained in intelligence? Simply nothing. His work has been only a work of memory. He has not gained one intelligent idea. His articulate speech is simply parrot utterances, without any meaning. The word "cow," which he has learned to articulate, to his mind may mean anything under the sun. It may mean a tree, or a dog, or a man; or, more truly, it means nothing. All the language which he has acquired is without any meaning whatever; it is simply a jargon—nothing more, nothing less. A deaf-mute may learn the manual alphabet perfectly; he may go further, and learn the shape of the letters and how to form them into words; he may learn how to write all the words in the language, and write them correctly, and yet advance not a step in intelligence, and gain not a single new idea. Just so it is with articulation. It can not bring intelligence to the mind in any way. What must be done then? Simply this: With articulation must be joined the sign language as a help—as a means of furnishing ideas to the mind of the deaf-mute.

Now let us see what is accomplished by the two methods working together. The deaf-mute, after long and laborious practice, is able to articulate distinctly and intelligibly the word cow. Then a picture of the animal is shown to him. Its habits, its peculiarities, its uses are made known to him by descriptive signs. Now the child

has gained a new idea. He has new thoughts. He has had his first taste from the book of knowledge. Now he comes to understand, for the first time, that the word which he has tried so long and faithfully to enunciate has a meaning. He sees that his work is not a vain and useless one—bringing no recompense, no reward—but, on the other hand, he sees that it is fraught with rich blessings. He is stimulated to new zeal. He puts forth greater efforts to gain new ideas, to add new thoughts to those that have already been acquired. So he goes on from word to word, from phrase to phrase, from sentence to sentence; learning how to articulate, and at the same time increasing in knowledge, expanding in mind, grasping new thoughts.

Hence I again affirm that articulation and the sign language must go hand in hand together. Articulation without the aid of descriptive signs can be of no benefit. And those who maintain that it is of itself sufficient for the instruction of the deaf and dumb prove either the one or the other of two things—viz., that they do not practice what they preach, or else that the deaf-mute grows up in ignorance. The one or the other of these suppositions must inevitably follow.

But if articulation is adapted to only a small part of the deaf-mutes—if it can never succeed of itself in giving an education to the deaf and dumb—ought its use to be discontinued? Should it not be banished from the institutions of the land, and declared to be of no avail? Most certainly not. There are those in every institution, to whom articulation will be of inestimable value; those upon whom it will confer a rich blessing by giving to them the blest power of speech. For the benefit of all such, articulation ought to be retained.

Quite a number of those who come to our institutions have had some knowledge of spoken language. They have learned how to articulate more or less in their younger days. The deafness of many has not been from birth, but from various diseases, and at a comparatively late day, after they have gained somewhat the power of articulating, and have some command of spoken language. But when they have become deaf, the avenue through which they have received their knowledge of articulation is closed. The organ which has brought to them the knowledge of spoken language is destroyed. They are now arrested in their attempts to gain possession of spoken language. Their advancement in articulation

is stopped. And it naturally follows, especially if signs are adopted as the medium of communicating thought, that the tongue is used less and less; that the power of articulating grows weaker and weaker each day; that the spoken language is used but rarely, and finally ceases entirely. Articulation has glided from them; it has slipped gradually but surely away. Now, in the education of all such—and they constitute quite a large number in every institution—articulation ought to be employed. Having gained some knowledge of spoken language, they ought to be compelled to retain it, and not let it pass away into forgetfulness. With this class—viz., semi-mutes—articulation must succeed, if with any. A foundation has already been laid, upon which the teacher can build. The tongue has already been used in articulating; and it should never be suffered to become dumb, bound, a useless thing. Its power of articulating ought to be increased rather than diminished.

But how can this be done? How can the speech, already acquired, be retained? Only by giving oral instruction; by practicing the pupils each day in the use of vocal language. All of our faculties—moral, mental, and physical—are developed and built up by practice. Manual labor brings strength and vigor to the body. The moral faculties by exercise grow more and more like to the Infinite. Intellectual labor expands and develops the mind. So it is with the speech of the semi-mutes. Only by exercise can their power of articulating be increased, nay, even retained. And hence to withhold from such the articulate system of instruction, which furnishes the only means of exercising their vocal organs, would be overlooking their best interests.

Again, there is another class among the deaf and dumb to whom articulation may be of benefit. I mean those who were born deaf, but who are naturally bright and intelligent; who stand above the mediocrity. Those who are gifted with a keen intellect, with a sharp perception—those who are endowed with the capability of discriminating correctly between the different sounds, of noting accurately the least change in the movement of the lips—such pupils can be found in all our institutions. True, the number is limited; yet such pupils do exist. With this class, articulation must succeed, if it does with any of the congenital mutes.

If articulation fails in giving an education to the brightest among the deaf and dumb, if they can not succeed in gaining such a

knowledge of spoken language as to make themselves intelligible, certainly all must fail; there is no hope of the deaf and dumb being able to articulate. For, I believe that the same difference will remain between a bright, intelligent boy, and a dull, stupid one, be he taught by the sign language or by articulation. The same difference will continue in regard to the progress made. And, in a work which requires so clear a perception, so close a discrimination of the least change in the movement of the lip, it is unreasonable to suppose that a dull pupil can succeed equally well with a bright, intelligent one. While the one may succeed, the other will make a complete failure. Such are the two classes—viz., the semi-mutes and the brightest of the congenital mutes—in the education of whom articulation ought to be employed. And to cut these off from the advantages and blessings which flow from a spoken language, and shut them up to the use of the sign language, would be a grave mistake—one which would work against their success all through life.

Admitting, then, that articulation ought to be employed, to a certain extent, in every institution in the land, there arise important questions, which must be settled sooner or later—questions such as these: At what age ought pupils taught by articulation to be received into the institutions? How long ought they to be under instruction? Is it likely, when they pass out of the institutions into society, that they will throw aside the spoken language for the written—that they will depend upon their pencils instead of their tongues in communicating with their fellow-men?

Let us look for a moment, before closing, at each of these questions.

It is evident that pupils taught by articulation ought to be received into our institutions at an earlier age than when taught by signs—say from seven to eight. If it is found, after a thorough trial has been made, that they have not advanced so as to give reasonable hope to the teacher that they will finally succeed in articulation and lip reading, they are still of a suitable age to form into classes to receive instruction by signs. Perhaps one year's trial—two certainly, will be sufficient for the instructor to form an opinion in regard to the success of any pupil. He could tell by that time who are likely to succeed, and who would fail. And if this could be accomplished, I think the best way would be to receive all the deaf and dumb into our institutions at the age of

seven or eight, and find out by thorough testing how many could possibly succeed by articulation and how many would fail, and then make the necessary classification. But such a plan would require quite an addition to the present corps of instructors, and incur an additional expense, which most if not all the States would be unwilling to bear.

But how long ought pupils to be under instruction who are taught by articulation? The advocates of this system, or some of them at least, maintain that a pupil taught by articulation can make as rapid progress in gaining knowledge as when taught by descriptive signs. This I do not believe. It is unreasonable to suppose that a child can learn two or three things in the time that it takes to learn one. It is not possible for a pupil to learn how to articulate, to practice reading from the lips of others, and at the same time gain as much information as one who spends his whole time in acquiring knowledge. Hence, if the time is not considerably lengthened, the pupil will find that his course of instruction has not fitted him for the work of life. He will go out of our institutions with a very scanty store of knowledge; with an undisciplined mind; with an unnatural and indistinct articulation; and with a very limited capacity for reading articulate speech from the lips of others.

In most of our institutions the time of instruction is limited to seven or eight years; and this time, in the majority of cases, where instruction is given by signs, is found to be by far too short to give to deaf-mutes such an education as they ought to have before entering into society and taking upon themselves the duties and responsibilities of life. And, if the period of instruction is found to be too short when the whole time is spent in simply gaining knowledge, it must certainly be too brief when there is added the double labor of acquiring articulate speech and the power of lip-reading. The term of instruction ought to be lengthened at least three or four years; ten or twelve years should be substituted in place of seven or eight.

But, again, is it not probable that those who are taught by articulation, when they pass out of our institutions into society, will throw aside the spoken language for the written? Will they depend upon their pencil instead of their tongue in communicating with their fellow-men?

The answer to this question depends very much upon the time the pupils are under instruction. If they go out with an imperfect enunciation, without having thoroughly mastered articulate speech; if they go out understanding with difficulty, from the motion of the lips, what is said to them; I think that very many of them, after some years, will be found using the pencil as the best, the surest, and most agreeable way of communicating their thoughts; and I think the number of these will be increased or diminished in proportion to the time employed in education. It is unreasonable to think that a pupil in six or seven years of instruction could become so proficient in the use of the vocal organs as to find in them a source of pleasure and satisfaction, and so continue their use when he has a thought to convey or a wish to communicate. The majority of all such cases will eventually be found relying upon written language in expressing their thoughts and feelings.

But how will it be with those who have been longer under instruction; who have succeeded well in the school-room; who have become quite proficient in the use of the vocal organs; who articulate correctly and distinctly? Is there any danger that these, after they have passed out from under the influence of teachers, and have met new faces and attempted to read from untried lips, will be found depending upon written language? Yes; some even of this class, after they have gone out into society, and have met the difficulties which must inevitably surround the deaf-speaking person, will let their articulation slip away, and substitute for it the ever-present pencil. And why is this? Simply because articulation is to them unnatural, distasteful—bringing no joy, no satisfaction. There is no sweet harmony of sound, which fills the soul with joy and gladness; no pleasure from the rise and fall of voice, which the hearing ear brings to us. And besides, there is in the mind of every sensitive deaf-speaking person the fear that their speech is imperfect; that their articulation is strained and unnatural; that their voice is harsh and unpleasant. The ear is of no aid in modulating the voice; they are without any means of knowing whether their speech is correct or not, excepting the look of blank amazement or surprise which they see on the faces of their auditors. Hence there is a reluctance to enter into conversation, a shrinking from the use of articulate speech; and so, in some cases, there may be a time of complete disuse of the vocal powers.

But it is unnecessary to continue this subject further. We all agree, perhaps, that there is a proportion of the deaf and dumb to whom articulation will prove of lasting benefit; hence it should have its place in every institution, and should be supported by all those who have the best interests of the deaf-mutes at heart.

The reading of papers was continued.

MR. BANGS read a paper, entitled "Articulation in the Michigan Institution," as follows:

ARTICULATION

IN THE

MICHIGAN INSTITUTION.

By EGBERT L. BANGS, A. M.

The art of instructing the deaf and dumb is pre-eminently an experimental one. It is not at all strange that different instructors are attracted to different lines of experiment, and it is to be expected that different methods of instruction will have their advocates, and that a great variety of results will be attained in different institutions. While all are working for the same great object, viz.: the education and consequent elevation of the deaf and dumb, all will not work out problems bearing upon the general question, in the same manner. There is, therefore, a peculiar propriety in a convention of instructors of the deaf and dumb, in comparing both the methods of instruction practiced, and the results attained in different institutions.

For the past two years, particularly, the question of articulation has been a prominent one, and it is the object of the present paper to state, very briefly, what has been done in the department of articulation in the Michigan Institution during that time. It is only by a vast number of inductions that a new principle can be established, and it is only by a comparison of experiments that the best method of instruction can be ascertained.

We will state, somewhat in detail, the character of the material in our articulating class of the last year, giving the names of the pupils and such other particulars concerning them as may seem worthy of mention. This seems the more necessary for the reason that there is a wide difference of opinion as to what class of pupils are suitable candidates for such instruction.

1.—*Mary Ella Smith*: lost her hearing when three years of age; has been taught some in common schools, but mostly by her mother at home; can read the lips and speak so well that many persons conversing with her would not suspect her deafness; has been in an institution for the deaf and dumb only one year.

2.—*John B. Mead*: became deaf at the age of four years; can read the lips pretty well, and speaks so well that everybody can understand him; has been in the institution seven years, and in the articulation department two years.

3.—*Clarissa Penn*: can read the lips pretty well, and can talk so well that her words would be understood by most persons and by all acquainted with her; has been in school six years, and in articulation two years.

4.—*Anna Hyland*: became deaf at nine years of age; talks very plainly and reads the lips some; has been in school four years, and in the articulating class two years.

5.—*Marian Cronch*: became deaf when ten years old; speaks pretty well; can probably learn to read the lips of her friends at home, and perhaps those of other people; has been in school three years, and in articulation two years.

6.—*Sidney Rector*: became deaf at seven years of age; can read the lips some, and has improved in distinctness of utterance; has been in school six years, and in articulation two years.

7.—*James Simpson*: has gradually lost his hearing; cause unknown; can read the lips, and converse pretty well; his voice is improving; has been in school three years, and in articulation two years.

8.—*Delos Simpson*: a brother of the foregoing, has always been partially deaf; can read the lips, and can converse pretty well; has a weak voice; has been in school four years, and in articulation two years.

9.—*Cænbury Hess*: lost his hearing at eight years of age; can read the lips and speak so well that he can converse with great ease with his friends and acquaintances at home; has been at school three years, and in articulation one.

10.—*John W. Foote*: became deaf at eight years of age; improves pretty rapidly; can talk pretty well, and can read the lips of friends at home so well as not to use writing in communicating with them; has been at school three years, and in articulation two years.

11.—*John R. Lewis*: became deaf when ten years old; talks very plainly in speaking all common words; has weak eyes, and has not learned to read the lips very much; has been in school three years, and in articulation two years.

12.—*Orvilla Gatchell*: is only partially deaf, and learns to talk by hearing more than by lip-reading, but can also read the lips pretty well; has been in school two years, and in articulation two years.

13.—*Edward Van Damme*: became deaf when one or two years old; his voice and utterance are both improving; can speak a large number of words distinctly; has been in school six years, and in articulation two years.

14.—*Frank Andrews*: was perhaps born deaf; is improving in voice and utterance; with friends at home communicates more by speech and lip-reading than by writing; has been under instruction four years, in articulation two years.

15.—*William Ranspach*: became deaf at six years; is improving in tone of voice, in utterance, and in lip-reading; has been in school three years, and in articulation two years.

16.—*Levi Murray*: became partially deaf when less than a year old; improves in talking and in reading the lips; has been in school five years, and in articulation two years.

17.—*Irving Miller*: partially deaf from birth; learns by hearing as well as lip-reading; utterance not very distinct, but can be understood at home and by acquaintances; has been in school one year, and in articulation one year.

18.—*Ernst Dorman*: became deaf at two years of age; is improving some in distinctness of utterance and in reading the lips; has been in school two years, and in articulation two years.

19.—*Frank Loranger*: became deaf when two years of age; can read the lips pretty well and talks so as to be understood by his friends at home, but probably not by most people; has been in school four years, and in articulation two years.

20.—*Henry Friedrich*: became deaf when seven years old; improves in pronunciation and can read the lips some; has been in school four years, and in articulation two years.

21.—*Emma Lambert*: became deaf when a year old or less; is improving some in tone of voice and utterance, and can read the lips a little; has been in school five years, and in articulation two years.

22.—*Alice Holmes*: became deaf when seven years old; can talk plainly and can read the lips well; improves finely; has been in school one year, and in articulation one year.

23.—*John E. Nash*: became partially deaf when about five years of age; learns by hearing, as well as by seeing the lips; can talk plainly and makes good progress in learning new words; has been in school one year, and in articulation one year.

24.—*Eugene Train*: became deaf at five years; can talk plainly when speaking words that he knows, but does not learn new words easily; can read the lips some; has been in school one year, and in articulation one year.

25.—*Frank Scott*: became deaf at about five years of age; can speak some words pretty plainly, and others indistinctly; improves some; can read the lips a little; has been in school one year, and in articulation one year.

It will be seen from the foregoing statement that twenty-five of our pupils have received instruction during the past year in articulation. These have been selected from an average attendance of about one hundred and five pupils, which gives almost one-fourth of the whole number as proper subjects for instruction in articulation. It will also be seen that of this number there is not a single one that is known never to have heard at all. The average age at which they lost their hearing is not far from five years. How this proportion of semi-mutes and semi-deaf pupils compares with those in other institutions, we know not, but the number would seem to be rather larger than the general average.

Our instruction in articulation has been given in the morning, from immediately after breakfast till 9 o'clock, then during the noon recess, and in the afternoon, from the close of school till 6, P. M., so as not to withdraw any pupil from the regular school exercises. Each pupil has received individual instruction, and has also been exercised in concert with several others, dividing the time as nearly equally as possible.

The success that has thus far attended instruction in articulation in our Institution—limited as it has been to a class of pupils that seemed to have a peculiar claim for such instruction, justifies the hope that such instruction will be continued. Before the experiment was commenced, it was the opinion of the writer that it was the duty of the Institution to look after the articulation of those who could speak so as to be understood at all, as well as to care for

any possible exceptional cases among the congenital deaf-mutes, that promised favorable results. We can not sum up our creed on articulation exactly as a veteran laborer in the cause did his, a few weeks ago; his statement of doctrine on that question was, "Well, we believe in articulation, pretty much considerable, not a great deal." Ours, briefly put, amounts to about this:

1.—After two years' experiment, we are confirmed in the belief that it is worth while to teach articulation to the semi-mutes and semi-deaf persons.

2.—That it is not worth while to rely upon articulation as a means of imparting instruction.

3.—That it is little better than a waste of time and money to teach articulation to congenital deaf-mutes.

4.—That the language of signs is now, and is likely ever to be, the sheet-anchor of those who succeed best in teaching the deaf and dumb.

G. O. FAY.—I have a letter that was sent to the Convention by Professor Charles S. Perry, a teacher in the Ohio Institution, who has been for some time in Germany, and has taken the opportunity of visiting several of the articulating schools there. I desire to present it, to be considered in the general discussion of the subject of articulation in connection with the papers just read.

THE CHAIR.—Is the letter addressed to the Convention?

MR. FAY.—It is.

THE CHAIR.—There being no objection, the letter will be read.

LETTER FROM CHAS. S. PERRY, A. M.

MUNICH, July 18th, 1870.

Dear Friends in Counsel:

Absent as I am, to my regret, from your deliberations, I am much with you in thought, and am tempted to describe, informally, in this letter of greeting, what I have seen of the German method of teaching, hoping my communication may be in point, as the vexed question of Articulation vs. Pantomime, is likely to be prominently before you. At the same time, I am reminded that this ground has

but recently been ably and fully canvassed by an experienced observer.

Having had opportunity for visiting a number of the leading institutions of Central Germany, including the ancient school of Saxony, founded by Heinicke himself, at Leipsic, and, throwing aside all acquired prejudice, I was impressed with three or four facts:

1st.—Teaching professedly by articulation, our German brethren still employ rude signs to a considerable extent. The spoken announcement, for instance, of my own character and errand, was invariably interpreted by signs. In their converse among themselves, these pupils resorted to pantomime, as, if you will pardon the phrase, aquatic birds to their native element. Whether these pupils, in their intercourse with the world outside, rely upon their knowledge of articulation, which must, after all, be considered the crucial test of the system, I have had no opportunity of judging.

2d.—The standard of proficiency, and, of course, of intelligence, strikes me as being lower in German than in American classes at a corresponding stage in their education. How can it be otherwise, when a teacher is compelled to instruct his class one by one, calling them to his knee, to teach them—what? Slowly, painfully, and imperfectly the qualities of consonants and vowels, leaving the imprisoned intellect to struggle, as best it may, after the light of that general information, which we know may be quickly and satisfactorily imparted by the aid of graphic pantomime. Far be it from us to make pantomime the pillar; rather consider it the scaffolding, to be thrown aside when no longer needed; or else regard pantomime, alone, as the Scylla to which articulation, alone, is the opposite Charybdis, to be grounded upon either of which is alike disastrous. A safe and pleasant middle course lies open to us in the free and constant use of the pencil, and crayon, and the manual alphabet, which I have not seen used in Germany. And these may become the keys of all knowledge to our silent scholars. It may be objected that thus they will be more constantly reminded of their misfortune. Even were this true, is effort which aims to remove this burden which God seems, in his inscrutable wisdom, to have imposed upon a portion of humanity, likely to end in aught beside disappointment and chagrin? Should not our earnest endeavor be directed to bringing the voiceless soul into sympathy with its kind in the world of thought? Will the poor, stammering tongue,

unaided, effect this consummation? Mere pantomime, we know, will not. As well educate these children in the Feejee language, and send them home to dwell among their puzzled friends! No; let us, tying ourselves to no one system, cultivate the intelligence of these pupils by every means in our power up to that point where it may become self-feeding, and fruitful, seeking expression in the speaking features, and ready pencil, rather than by the uncouth utterance of uncertain sounds, a mode of communication from which the sensitive deaf-mute instinctively shrinks. At the same time, let the faithful teacher give his pupils to understand that the laws of society are inflexible and intolerant of eccentricities of manner. Thus, to the bright intellects of our pupils, may it be our privilege to give the fair setting of a winning demeanor, which will prove in itself an "open sesame" to social sympathy.

3rd.—I have noticed, with pain, the lack of the commonest modern apparatus for efficient teaching, a lack arising, doubtless, from a degree of money embarrassment, from which most of our State institutions are happily free. And the pupils themselves, seemed to me, less awake to the world around them than our own. The reason for this I need not here take upon me to investigate. They seemed, almost without exception, to have come from the lower classes. The instructors, whom I have had the pleasure of meeting, were evidently men of culture and refinement. The classes are generally smaller than ours, rarely exceeding fifteen in number. Each room usually contained two or more such classes, being taught simultaneously by their respective instructors, a plan which German powers of abstraction alone, on the part of both teachers and taught, can make profitable.

Having been much interested in these German schools, particularly in those at Dresden and in this city, I should like, were I with you, to speak of them more at length, but this communication already passes the modest limits of a letter. Hoping much from your discussion for our common edification, I remain,

Faternally yours,

CHAS. S. PERRY.

To the Convention of 1870, at Indianapolis.

MR. MAC INTIRE.—As Mr. Perry is not a member of the Convention, I move that this letter be accepted and incorporated in the proceedings.

Adopted.

MR. DUDLEY.—With respect to the very last of the three papers read, it does not matter to me what is done in Germany, nor what the success or the failure, as the Clarke Institution has borrowed nothing from Germany, but has a system of its own. That system has been pronounced by a sign-language teacher second to none, more philosophical than the German system.

In the other two papers there was much to which I heartily assent, and there was somewhat in each from which I totally dissent. I do not propose to go into a discussion of their merits, for three reasons: 1st.—It is impossible, from simply hearing papers read once, to be sure of the exact positions taken, and to meet them fairly. 2d.—I was a late convert to articulation; am not a teacher in the Clarke Institution; did not devise the system, and am not probably its best exponent. I regret that our principal could not be present. 3d.—There is no use in trying to settle by argument what can only be settled by protracted experiment.

I did not come here to combat others. I came to show the sympathy that the Clarke Institution has with all honest and earnest men and women who are working for the unfortunate, and, in some sense, to uphold the peculiar features of our own institution. Perhaps I can not better fulfill my mission than by waiving delicacy, using the first person singular freely, and giving partly a history of my own conversion and partly a history of the Clarke Institution.

When we received our money and got our charter the question was, what kind of an institution shall we have? All teachers of deaf-mutes whom I had ever met admitted that the semi-deaf and the semi-mute could be, and ought to be, taught in and by their own vernacular—oral English; yet there was not an institution in the whole United States for their special wants. They were all thrust into the sign-language schools, and the semi-deaf often *seemed* to become wholly deaf, and the semi-mute, wholly mute. We concluded it to be our duty to provide for these two classes, and also for pupils between five and ten years of age, which established institutions seemed to ignore. We thought that the fewer the senses (the inlets of knowledge) and the harder the work, the earlier it should be begun on some system. Articulation was to be the basis of our system, and the best teacher possible was to be procured. That was Miss Rogers, the head of a private articulating school in Chelmsford, Mass., and the only one known to us in the

country. She had engagements with the parents of a few congenital deaf-mutes. We could not have her without them, and we took both. It soon turned out that some congenital deaf-mutes would talk better than some semi-deaf-mutes. Among them was my only living child. She never heard the human voice, and never will, except by miracle. Neither did her parents ever hear her voice utter anything intelligibly but the labials "papa" and "mamma" till she was thirteen years of age. She was sent to the school to learn to read the lips, and I had no more idea that she would learn to talk than that I should receive the gift of tongues! She had a pet bird by the name of Fanny which would obey her behests in a marvellous manner. When she had been in school about three weeks she came into the parlor one day and said to her parents, "I can say Fanny," with perfect distinctness. Saul of Tarsus was not more surprised by the voice from Heaven than were these parents. Here was something from Providence! Here was a possibility for congenital deaf-mutes! Here was a lesson for a skeptic, and such I had been. I had almost ridiculed the idea of teaching a child born deaf to talk, and I had spoken in terms not over-respectful of certain men whom I regarded as visionary, utopian, and wild. I ceased to be a skeptic, not to say a scoffer, and began to side with Providence.

My daughter went on to talk. Where, for thirteen years, there was perpetual silence, there is now perpetual music. She is restored to society, and feels she is "like other people." She makes and receives calls, goes shopping, does her part well in the innocent, social dance, and visits friends for weeks unaided. "But," some will say, "this is an exceptional case; you allow parental feeling to run away with your judgment." Not at all. I am not so unphilosophical as to generalize from a single case, and that in my own family. But we have other cases—not enough, I admit, from which to generalize largely; and that only shows the need of protracted experiment. Hence the futility of present discussion. What is there to discuss? Before men go into a fight, it would be well to know what they are fighting about. The Prussians all know that they are fighting in self-defense, but not a common soldier in the French army could tell what he is fighting for. We are all agreed that the semi-deaf and semi-mute can, and should be, taught articulation. We are all agreed that certain congenital deaf-mutes can, and should be, taught in the same way. The only disputed matter is as to the "how many"

of this latter class. Is this to be settled by talking? I should like to see the most vehement opponent of articulation who can settle the minimum number, and I should like to see the most sanguine advocate of articulation who can settle the maximum number by argument. I may guess a certain per centage, and my friend in the chair may guess a much smaller per centage; but the world is none the wiser for our guessing. The only test is hopeful, faithful, and protracted experiment. We want several years yet to determine how many of this class can be taught to speak at all usefully, and how much mental culture can be given to all classes during their school curriculum.

Then we want several years after graduating to see the difference between the sign language and the English language, as a vernacular, in their effects upon life-long progress.

What I want to know is, whether pupils taught to think in English, and not in signs, will not take to books all their lives with a zest unknown to others.

There is a distinction between teaching articulation, and teaching *by* articulation. The latter method, as I suppose, is peculiar to the Clarke and Boston schools.

P. G. GILLET.—You are mistaken about that, sir.

MR. DUDLEY.—Is not my supposition at least generally true?

P. G. GILLET.—I can only speak for my Institution.

G. O. FAY.—Such has not been the course pursued in the Ohio Institution.

MR. DUDLEY.—Well, I am glad to be corrected. I am no partisan. I am no man's man, and no woman's man. I am for that system, or that combination of systems, that will do the greatest good to the greatest number.

I stand just where a limited experience has brought me. I would not, at present, try to hammer articulation into the unreceptive at public expense, though I would test the capacity of every deaf-mute. After an earnest, hopeful, and persistent trial of articulation, with an intention to succeed, we propose to be governed by the results, whether they be flattering or humiliating.

P. G. GILLET.—I agree with Mr. Dudley, that the time for discussion has passed, and the time for facts to be submitted to a candid public has arrived. I did not expect to say anything on this subject, but Mr. Dudley has stated that the Institution that he represents was the only one in which instruction was conducted by

means of articulation, or that all other attempts of the kind were experiments, except those at the Clarke and Boston Institutions. It has been the popular opinion, that generally, and perhaps universally, these experiments were being made in teaching articulation merely as an accomplishment. I do not conceive that that would be a fair test of the value of articulation; for if articulation is not available as a means of instruction, the advocates of that system will have a great deal to surrender.

I have made a good many experiments, and have endeavored to do it enthusiastically, and in such a way as to divest myself as far as possible from previous notions or prejudices, and give the matter a fair trial. My prejudices were indeed strong; I believed that there was no more veritable charlatan in the world than the individual who undertook to teach articulation to deaf-mutes. I conceived, however, that I had good reason to modify my opinion somewhat, and organized a class, in order that I might test the matter. It was composed of natural-mutes, or those whose hearing had been lost so early as to render them practically so. I am sorry that I have not a list of those pupils, and some statement in regard to their condition; to lay before the Convention. But it was on this wise that I arrived at some of the results of the experiment. Fearing that my own interest in the result might be undue, without giving the teacher of any class a knowledge of my purpose, and without any pupil knowing that any such competitive examination was to be made, I appointed three experienced teachers, whose judgment I regarded as equal to my own, and asked them to examine classes that had been instructed through signs, and those that had been taught by articulation, and make a comparison, and report the results to me. They did so, and this is the report* of the Committee. There were three classes; the first had been under instruction from October to May; the next from October to May, and from November till June; and the third had been under instruction in articulation, without any instruction in the elementary sounds for two terms. The last were semi-mutes.

ISAAC LEWIS PEET.—We have not felt in our institution that the time had come when an examination of this kind could be profitably reported to such a convention as this; but it will be borne in mind by those who have read our reports, that we have taught

* This report of the Committee to Mr. GILLET was not furnished to the Secretaries nor to the Committee on Publication.

articulation there—Professor Morris being our articulation teacher the first year, then Dr. Metcalf, who taught by the sounds of words rather than by the sounds of letters, and, lastly, during the last year it was taught by Professor Engelsmann, formerly of the Vienna institution, who came to this country and established a school for the deaf and dumb, and came to us last fall. His practice is to give the sound of the letter rather than the name, on the principle that when we speak we are really spelling the sounds of words. He brought with him a bright boy that had been under his instruction three years. Under him there are fifty pupils, who are taught entirely by words, and not by signs at all, during the day. We are trying this system thoroughly and practically. We have about fifteen congenital deaf-mutes among the number.

I should differ from this report in regard to the semi-mutes. I can never be made to believe, that if you give equal intelligence to him, a semi-mute can not be taught to read the lips as well as any congenital deaf-mute, and to speak a great deal better. Some of those who attend our exhibitions and examinations say they have learned to tell now who are congenital deaf-mutes, and who are not, merely from the sound of their voices, without otherwise knowing the facts in the case—a semi-mute's voice is so much better than that of a congenital mute. We have a boy there twelve years of age, who is perfectly deaf, and who reads on the lips whatever is said, with the greatest ease, whose voice is perfectly clear. He is a semi-mute. The voice of the semi-mute is much more agreeable than that of the deaf-mute from birth, yet there are many congenital deaf-mutes who can learn to speak so that it is very interesting to hear them. I never perhaps felt more interest than when I heard Mr. Dudley's daughter speak. But her voice is not like that of a semi-mute; still it is very agreeable, and if I was in her father's place I would be very much delighted, and should certainly want her to understand this method of articulation.

Professor Engelsmann, in our institution, goes from class to class, and spends a portion of the day with the teachers, in turn, and thus gives them, by degrees, his system, and all our teachers are getting his method of articulation. For myself, I confess that I am not an expert in articulation; and I confess that I am an advocate of the other system, so far as the bulk of deaf-mutes is concerned; nevertheless I am going to test articulation thoroughly. I am honest in it, and shall surrender my views with great pleasure, provided

that shall be found to be the best method of teaching. I only desire to bring it about that the very best method of teaching shall be secured. I do not believe that articulation is the very best method of teaching congenital deaf-mutes whose deafness is total; still we will give them all a fair chance to learn it; and those pupils who can learn to speak shall be taught articulation. After we have tried it two years with each pupil, those who can receive instruction by that means shall receive instruction in articulation through their whole course; and if there are those who can not, we will let it go as to them.

I will here mention a matter that I think will be very useful; I have received a letter from Mr. Alex. Melville Bell, who is a distinguished elocutionist, of London, and who has been engaged in teaching stammerers for years past, and has been so much interested in the work that he has got out a work that he calls "Visible Speech"—by which a person who understands the system, and who does not understand a word of English may speak it with precision; and so of any other language. In other words, if Dr. Samuel R. Brown, of Japan, should learn this system, and yet understand not a word of Japanese, he could take it up and read it off in correct Japanese. He says he can take one of his sons, who does not understand French—the father will put down in the philosophical speech the French sounds, and the son will read off correct French without understanding a word of the language. He says that is the system by which articulation should be taught. He says also that one of his sons has been teaching deaf-mutes, in London, with the most gratifying results, by means of philosophical speech. His son is an intelligent young man, beginning a university education, and he asked me if I would try to secure him a position as a teacher in the New York institution, having seen it stated in our report that we were seeking such a teacher. We are not prepared, on account of our high regard for Professor Engelsmann and his system of instruction, to make any change, and do not feel inclined to give up a tried method for an untried one; but any institution that would not have to give up a tried system would perhaps do well to take this Mr. Bell, and I wish Mr. Gillett would engage him in the Illinois institution.

P. G. GILLET.—This report presented here is not put forward as embodying my views on the subject; but, as we had a report from one institution upon this subject, I thought it best to throw

in this for consideration also. I think we should not give up anything we have until we have something better, but that if we can get something better we ought to get it. I apprehend, however, that for the present we should go on as we are. Now the report does not say that semi-mutes do not speak as well as congenital deaf-mutes; but it says that if they fail to be drilled in the elementary sounds, their advancement will not be assisted by the fact that they had once had the power of speech.

ISAAC LEWIS PEET.—Do you not think that if those semi-mutes had been drilled on the same principles, they would have spoken much better than the congenital deaf-mutes?

P. G. GILLETT.—I have no doubt that is the fact.

MR. DUDLEY.—No report made here has asserted anything contrary to that.

P. G. Gillett, Mr. Turton, and Miss Israel asked leave of absence for the remainder of the session.

The request was granted by common consent.

G. O. FAR.—I do not wish to occupy a moment of the valuable time of the Convention in the statement of theories, or in general discussion, but would merely say that I am speaking in the presence of two teachers, who, in the Ohio Institution, for two years have conducted the education of two classes of semi-mutes upon the principle upon which the Clarke Institution is operating. Our principle is precisely the same, and our practice the same. We have pursued all the general branches of education to which those classes are eligible, by articulation. They have been good classes, and, we think, successful ones. It is our firm belief that the same pupils to-day, after two years of practice, can acquire knowledge faster, by far, by the use of signs, than they can by means of articulation. I have seen many articulators, and know that in many cases it has been a success; but still, for the acquisition of knowledge, we do not think it best to insist on the long, slow process of articulation.

MR. HUTTON.—I might perhaps be permitted to reply to a question that has been suggested in regard to articulation. In respect to the plan of articulation attributed to Mr. Bell, I may say that he has never practiced it as a system, and that its stronghold has been the London Asylum. It is still carried on there, but under recent limitations. There is one fact in connection with the history of that Institution that is somewhat remarkable, and that is, that

almost all the men who have gone out from the London Asylum to take appointments in other institutions, have abandoned, either wholly or in part, the system of articulation under which they were trained. I may also state, that I am aware of an institution in which this system was resuscitated after nearly half a century of disuse, and carried on for some three years. There was a sort of artificial interest awakened in it, and for some little time the results seemed to justify the time spent upon it, but ultimately the interest died out, and the gentlemen who had introduced it reverted to the former method of instruction by signs. There is another institution in Great Britain, in which they practice articulation, but within narrow limits, and without making it a vehicle of instruction, but using it more as a means of physical benefit than any thing else.

MR. MAC INTIRE.—I dislike to have this discussion cut short, but as it is getting late, I rise now to move that we take a recess till half-past seven o'clock this evening.

E. M. GALLAUDET.—Before the Convention takes a recess, I desire to make a statement in behalf of the Committee on Publication of the Annals, on the subject of the assessment spoken of this morning. The new Committee have made a re-adjustment of the different amounts to be paid by the several institutions on the basis of forty cents per pupil, taking the list of pupils as published in the January number of the Annals. This varies some of the assessments slightly—not very materially, however, and is believed by the Committee to be a perfectly fair assessment. A variation has been made in the case of the New York Institution, where a number of young children are received—they are left out in fixing the amount to be paid by that Institution, and the assessment is made in that case upon four hundred pupils.

MR. MAC INTIRE.—In behalf of the superintendent of the Virginia Institution, I am desired to tender to the Convention an invitation to hold the next Convention at the Institution in Staunton. Mr. Covell wished me to say that he would have been pleased to present the invitation in person, but was compelled to leave this morning before the Convention assembled.

Mr. Covell requested me, in behalf of himself and the Trustees, to assure the members of this Convention and through them the profession, that, should the invitation be accepted, the delegates would be most heartily received, and that, all would be cordially

welcomed, as he felt authorized to say, not only by the officers of the Virginia Institution and the people of the State, but by the the whole South.

MR. DUDLEY.—I move the invitation be laid on the table until it comes up in the regular order of business.

Adopted.

The question being upon the motion of Mr. Mac Intire to take a recess till half-past seven o'clock this evening, that motion prevailed.

Whereupon the Convention rose.

EVENING SESSION.

The Convention was called to order by the President at half-past seven o'clock.

THE PRESIDENT.—I now call the attention of the Convention to the questions that have been presented under the order made this forenoon, and which are now to be answered by members. The first question is as follows: "Should an inexperienced teacher be selected to take charge of a new class, and should a new teacher be placed over an advanced class?"

MR. HOLLISTER.—Are we to understand the question to imply that we have teachers of both kinds and classes of both kinds, and that the query is, how to assign them?

THE PRESIDENT.—I suppose the question is, how to assign them.

MR. NOYES.—It would depend very much on circumstances. If you have an abundance of experienced teachers, I would be in favor of giving an experienced teacher to every class in the institution; but if a superintendent finds himself in the situation that many of us are here at the West, he must do the best he can under the circumstances.

MR. DUDLEY.—It would depend on the question as to who was the *best* teacher, the "experienced" teacher, or the new one. Temperament, talent, and tact have a good deal to do with this, and some teachers without experience are better qualified to teach than others who have been at it half their lives.

H. P. PEET.—The higher the qualifications the teacher may have, the better; he should be educated to teach any class whatever, and the greater his resources the better he will be able to bring forward a new class. Possibly a new teacher, if he was placed in charge of

an advanced class, would derive a greater amount of information than he would communicate to the class.

ISAAC LEWIS PEET.—There is a distinction to be observed between genius in teaching or ability to impart and a man's actual attainments. I can conceive of a deaf-mute, well educated for a deaf-mute, but who was not anything like the equal in the knowledge of alphabetic language of many other men, who would yet take a class of deaf-mutes, and within the limits of his particular freedom teach them better than most of the hearing and speaking men that you can find. I think Dr. Gallaudet's experience at Washington will carry me out in this. He would rather have a deaf-mute teacher in that department in the earlier stages of the pupil's progress. But I always dread having a new hearing teacher begin with a new class.

H. P. PEET.—A son of Dugald Stewart was teaching a class in mental philosophy, and the father inquired of the son how it was that he could inspire the class with so much more enthusiasm than he (the father) could. The reply was that he did not know, unless it was from the fact that he was only *one day in advance of the class that he taught*.

MR. FOSTER.—I once heard Dr. Muller, of Philadelphia, relate an anecdote of a celebrated oculist who said no man was fit to operate upon the eye till he had put out a hatfull of them. And, in Dr. Muller's opinion, no man was fit to practice medicine until he had killed a hundred patients. The same idea may apply to new teachers; a new teacher, perhaps, must be allowed to ruin a class or two before he is capable of teaching.

H. P. PEET.—When my own eye was operated on for cataract there were two very distinguished gentlemen present, one of whom performed the operation, the other assisting, and who made the remark that it was very common to hear it asserted that no man was competent to perform such an operation unless he had destroyed half a bushel of eyes. Of course it was very comforting to me! I had previously, however, ascertained that the risk I ran was only about one-half of one per cent. I do not, however, think it is necessary to spoil half-a-dozen classes before learning to teach one.

THE PRESIDENT.—The second question to be answered is as follows: "Is it best in teaching arithmetic to attempt to make it a medium of teaching language, or simply to use it to accustom the pupil to calculation?"

H. P. PEET.—It might be used for both purposes.

MR. HOLLISTER.—I think it would depend altogether on the age of the pupil and the length of time he had been under instruction, and also on the progress he had made in verbal language. With a pupil who had been from two or three months to a year under instruction, I should say he ought to be taught addition, multiplication, division, and fractions merely as mechanical operations, until he gets hold of such an amount of language, as to be able to make some application of these, and then, from that point on, the study of language can go on in connection with it.

E. A. FAY.—Everything in the course of study should be made subordinate to the acquisition of language, especially in the earlier part of the course. Arithmetic and everything else should be made not only subordinate but subsidiary to the great end of teaching the pupil the use of the English language, so that he may become able to use text-books for himself.

ISAAC LEWIS PEET.—I once made a slight change in our method of notation. The old way of making signs for numbers was to use the M all along. This modification was to represent the powers and indices with the fingers. For instance, if I wished to represent a million I would do it thus: M^m ; if it was a trillion it would be represented thus: $(M^3)^m$; decillion: $(M^{10})^m$, and so on. The deaf-mutes, from just that simple process of notation, learn to write it out in words, and comprehend it much better than before.

THE PRESIDENT.—The third question to be answered is as follows: "What are the best plans for securing the attendance of pupils in a new institution?"

MR. NOYES.—Does that refer to the prompt attendance at the beginning of the term, or the general attendance upon the institution?

MR. CARUTHERS.—The question is intended to be: How shall pupils without regard to the beginning of the year, be induced to attend the institution?

MR. NOYES.—I would respond to that—Have a compulsory law.

ISAAC LEWIS PEET.—If the superintendent will take a number of his pupils, and give exhibitions through the State, it can not fail to create a public opinion, which will be almost a compulsory law.

MR. MACINTIRE.—I labored in Tennessee for seven years, under, I suppose, the most adverse circumstances that could be with reference to getting the subject of deaf-mute education before the

minds of the community, because it was entirely new; there were but few in the whole State who had ever heard of such a thing. I tried, in the first place, printed circulars, and notices published in all the county papers: I tried visiting, personally, the officers of the different counties, and the overseers of the poor, and labored faithfully in that way, and utterly failed to get one pupil for three or four months after the time set for opening the school. I then took this method: I sent to Ohio, and got one of the former pupils from the institution, who had graduated, an excellent sign-maker; I hired a wagon and two horses, and took this pupil with me, and traveled over the State, and in that way I soon secured pupils enough to open the school. I raised such a degree of interest in the cause, that afterwards when I went before the legislature, at the next session, I got a liberal appropriation in aid of the cause. In fact I never experienced any trouble in a county where I had given an exhibition, in getting parents to send their children to the school, or in getting aid from the public men. Here, or in any of the Western States, I would not give three cents for a compulsory law. It has been remarked, and it is true, that it is much better to take a few educated deaf-mutes and go out into the counties of the State, and get together even half-a-dozen people, if you can not get more to come, and give an exhibition of what they can do, and the way in which they may have been taught. You may depend upon it, that those who witness the exhibition will talk about it to every one they meet, and thus an interest in the cause will be excited throughout the neighborhood. And if the Philadelphia Institution should send out some of its pupils into those western counties on this side of the Alleghanies, there would not be found sixty uneducated deaf and dumb persons in Pittsburg and Allegheny, and only five pupils in the Pennsylvania Institution. The people of that and the surrounding counties would compel the friends of those unfortunate persons to send them to the school.

H. P. PEET.—I have no doubt that is the best method of collecting pupils.

MR. DUDLEY.—I believe that voluntary action, on the part of parents, is the best thing; and I believe that this thing of traveling around the State with a company of pupils, and giving exhibitions of what they can do, is the best way to excite an interest, and will accomplish the most good; but yet, it will not accomplish the whole thing, in all cases. You want a compulsory law after all, and a true

and faithful officer behind it. A young man came to the Clarke Institution who did not know anything at all but to work. His father was an intemperate man, and would not be induced to part with him, because he wanted his wages to spend. Once, however, when the father's drunkenness took a good-natured turn, he consented to let the young man go; the friends about there, taking time by the forelock, went to work and raised fifty or sixty dollars, and got him away before his father got sober. They brought him to the institution, but we had no room for him, and so they took him to another institution. I believe he failed to get in at Hartford.

PRESIDENT STONE.—No; he was taken in, and died there.

MR. DUDLEY.—Then I was laboring under a mistake in regard to the matter.

MR. STONE.—He was brought to us immediately, and stayed in the institution a year. The second year, he came back in very poor health, and in the course of the first month was taken sick, and died about the month of November.

MR. DUDLEY.—Then I must yield the point in part. But, still he should not have gone for twenty years without knowing anything, and there should have been something to enable the benevolent people in the neighborhood to get him to school, in spite of his drunken father.

There was the case of a deaf-mute girl, fourteen or fifteen years of age, whose father was poor, and whose mother was dead. She had never been to school; some friends perhaps had taught her a few words, and that was all the instruction that she had ever had. An aunt of hers brought her, at length, to the Clarke institution; but soon her father came after her, and insisted on taking her home, to act as his housekeeper. I labored with him an hour, and the principal of the school labored with him, and, by keeping it up till eleven o'clock at night, we got him to consent to leave her with us. He left her until the end of one session, and she has never been there since; I suspect that is all the education she will ever receive. I think she was a Massachusetts girl.

MR. MAC INTIRE.—Are you advocating the passage of a law that will take the child away from the parents, irrespective of the wishes of the parents?

MR. DUDLEY.—Yes, sir; if they will not bring education to their own doors.

MR. MAC INTIRE.—I am opposed to it entirely. I have too much regard for that relation, and for the good things that result from it, to wish to put the child beyond the power of the parents, even if they were wicked. If a father neglects to clothe his children properly, why do you not take them away from him for that reason?

MR. DUDLEY.—If a father does not take care of his child, is not the child taken away from him?

PRESIDENT STONE.—With us, boys who are not cared for are arrested by the police, and sent to the Reform-School.

MR. DUDLEY.—We have a law in Massachusetts compelling every parent to send a speaking child to school twelve weeks in the year. That law is disobeyed to some extent where the children work in the factories; and we have now a special agent, whose duty it is to visit those establishments in Lawrence, Lowell, and other places, and see that every one of those children—French, Irish, German, or what not—goes to school the proper number of weeks in the year. We have in Massachusetts some respect for the well-being of the children as well as for the convenience and wishes of their parents.

MR. NOYES.—Last year we had an emigration of sixty thousand people into the State of Minnesota. The Swedes and Norwegians who come among us have more of these unfortunate children than any other people that come into the State. They will persistently hold their children. The last pupil that I received into our institution was a young man as finely developed physically, as you will find—broad-shouldered, and in his twenty-first year. He had been kept at home to work; and I have questioned him, and I verily believe that that young man did not know until he came to us that he was deaf and dumb, and that the community around him could hear and speak. He did not know the name of the mother that bore him. I say the parents that will let such a promising young man remain in such stolid ignorance should be compelled by law to give him up until the State can educate him. As foreigners come in on our Pacific coasts, and as everybody is coming in to vote, we want men to vote who can read the ballots they cast. We are going to learn a lesson from what has been going on in Europe. Prussia is going to show, and is showing to-day, what can be done by means of compulsory education. When we come to understand what has been the genius that has sent forward Germany so rapidly, it will be found to be their system of compulsory education, pursued

for a century past. If we can take the speaking children and put them in the Reform-school, if we can take the insane and the idiot from the fond but foolish mother that will cling to them, in order that we may do what can be done to better their condition, then, I say, we have a right—the State has a right to make such a law for the deaf and dumb, and to see it enforced; and I believe the time is coming when it will be done in this land of ours. I never shall forget a beautiful sentiment uttered by Bishop Ames, at a public dinner in Louisiana, just before the war. There were honorable Senators and Representatives at the table; and one of them, a Senator from the State of New York, had the audacity to say to him, "Perhaps, Bishop, you may be a little surprised, but I have come to be of the firm opinion that education is not for the public; I have lost all faith in public schools and public education; I would take a few to the highest point only, and let the masses go." Soon the conversation turned upon the loss that resulted from the lack of labor—the incompetency of laborers to build houses. "Yes, sir," said the Bishop, "and it will always be so until you get labor that can think." We want laborers that can think; we want the blind and the deaf and dumb to think. When we get everybody to think, our states and our country are safe. Every man and every woman in America must be a free thinker—thinking for themselves, and not being led hither and thither at the will of demagogues. That is what we are going to do in Minnesota.

MR. MACINTIRE.—I wish to enter my protest against the deaf and dumb being included in the same category with the criminal and dangerous classes of society—looked upon in the same light or governed by the same law.

MR. NOYES.—I have been compelled to take just that class of persons from the jails in St. Paul, and have cultivated and educated them until the citizens were utterly surprised at the result; and one case in particular I recollect, of a young man who had to be shut up every now and then, simply because he had never been educated. Some of them belong to just that class; and we want to take them wherever we find them, and make them not only peaceable citizens, but contributors to, and supporters of the commonwealth, and not to let them remain from the cradle to the grave, mere absorbers and consumers at the public crib.

H. P. PEET.—I believe that we all agree that education is valuable, and that ignorance is undoubtedly the means of leading to crime; that ignorance will lead to crime. But how is a public law to remedy this evil? No inconsiderable portion of our white population, in certain parts of the country, are unable to read and write; and the same thing is true of a large portion of our emigrant population. Do you suppose the people of these United States will submit to any compulsory law to bring in their children into the schools? They certainly will object to it; and it seems to me clear that in certain parts of the country at least it would be violently resisted. Now, you can not make a general law, and say that every person shall be brought into a particular institution; there may be and there will be objections founded on denominational preferences, and on other grounds. You can not say that a deaf and dumb child shall be brought into a particular institution; the parent may say, I do not believe in the religious views of the teachers there; or, I do not believe in their method of education; I prefer a way of my own. These preferences will exist, and you can not ignore them.

MR. NOYES.—How was it done in Prussia, and in other parts of Germany?

H. P. PEET.—The German States are monarchies or empires; but in a republic the people make the law, and not the will of the sovereign upon the throne.

MR. NOYES.—At any rate that is just what I believe in, and I want to educate the people up to that point.

H. P. PEET.—We are not going to have a despotism here. I do not think it would be wise for this Convention to express an opinion in regard to the expediency of having the Legislatures of our respective States pass laws to compel parents to educate their children in a particular institution.

MR. MACWHORTER.—I feel as great an interest, I am sure, in the universal education of the deaf and dumb, as Mr. Noyes, and I would have them all brought into the institutions if possible; but a compulsory law of this kind is, in many sections of the country, entirely preposterous; I do not state the thing too strongly in saying that it is entirely preposterous, and if you will think of it a while, there is no one here who would do violence to a father's earnest, candid opinions in respect to the education of his children. I do not speak of that low class of persons who are not competent to judge with ref-

erence to the education of their children ; but there are parents who are cultivated and refined, who have ideas in regard to the education of their children which are quite different from those of another class; and if you compel them to send their children to the institutions, you will do violence to their affections, and rather than yield to it there are many who will resist, or even remove from the State. In Louisiana, you will find parents who say they will not send their child to this or that institution, because there are religious influences of a certain kind there; and so, almost anywhere, denominationalism will enter into this question, and render it entirely impracticable. The law would be null and void.

MR. DUDLEY.—I would not do so foolish a thing as to advocate any law in any State where public opinion will not carry it out. There are, it seems, such States in this country. When I was talking about it before, I had reference only to those States where public sentiment would sustain such a law. And further, I would not have a law enacted in any State that an unfortunate pupil should be sent to any particular institution, but I would have it so that the child should certainly be instructed somewhere for a portion of the year, at least, at a private institution, if you can get one. Is there not some such compulsory regulation as that in New York now? What is their law in reference to the poor children of the county?

ISAAC LEWIS PEET.—The only law in reference to that matter is, that whenever a child becomes a charge upon the county for its support, then it shall be sent to the institution. There is no law requiring the child to be sent, except under these circumstances. They are not permitted to remain in the poor-house under any circumstances. I was much interested in an account that Mr. Palmer gave sometime since; I am not certain whether it has appeared in print or not, but at all events it is germane to this subject, and I wish he was here to relate it. There was a deaf-mute who had committed a murder, and when he was brought before the court, the judge inquired if he was capable of taking an oath, and when it was discovered that he did not understand the nature of an oath, the judge decided that he should be sent to school and educated as to the nature of an oath, and then tried for the crime—that he should be made capable of being a witness in his own case, and then be tried for his life.

MR. MAC INTIRE.—For my own part, if the sentiment of the community were such as to require such a law, then I say there should be a law passed to change the sentiments of the community. In this State and in this region of country we have a more excellent way. We have no difficulty in getting the pupils into the institution, and the law by which we bring them in is the law of *persuasion*. Such a law as that advocated by Mr. Noyes could not be sustained in this community, and I rejoice that it could not. I think it would produce evil, and only evil, in this State. The thing has been agitated and discussed by some persons in some of our conventions, but there is a decided sentiment against compulsory education, and especially against including any of the unfortunate classes in the criminal and dangerous classes of the community.

MR. KEEP.—It seems to me that the matter is not of very particular concern, for it is only in exceptional cases, where the parents are extremely ignorant or vicious, that any such legislation could be needed. Dr. Peet could tell us how much, in the earlier period of our work in this country, we were benefited by Gallaudet's and Clerc's passing about the country in the way Mr. Mac Intire has described, and the way that he pursued in Tennessee, which is the simple and natural way of getting deaf and dumb persons into our institutions to be educated. Take deaf and dumb persons who have been taught and trained into the families where these unfortunate young people are, show them what has been done for them, and in that way awaken an interest in the minds of the parents, and, if possible, in the minds of the children, and there would be very few cases, indeed, with this method, in which the children could not be got into the institutions. I think, myself, that a compulsory law would be of very doubtful utility, and would probably work harm.

MR. TALBOT offered the following:

Resolved, That all invitations for the entertainment of the next Convention be referred to the Executive Committee on the Annals, who shall determine the matter and duly announce the time and place.

H. P. PEET.—I do not know that I have any objection to that, although I do not know but some specific invitations might be presented to the Convention, and that they might decide the matter of the place in advance. From what has taken place heretofore during the present session, I have no doubt that the Directors of the New York Institution would be very happy to have the next

Convention held in connection with our Institution in that State. When it was considered as doubtful whether the Convention could be held here or not, the proposition was submitted to our Board there, and they cordially accepted the proposal to have it held in connection with that Institution, but owing to circumstances, which were very peculiar, we were most happy that the news from this Institution was of such a character as to admit of its being held here. I am not authorized to speak positively as to what may occur in the next two years, but I have no doubt myself that such a proposition as that in regard to the next Convention, would be cordially responded to and accepted by the Board of Trustees of the New York Institution. I have no objections to the passage of this resolution, however; in short, I would vote for it.

E. M. GALLAUDET.—What other invitations have been presented?

THE CHAIR.—We have been cordially invited by Mr. Covell to meet at Staunton, Virginia. In former years these matters have been handed over to the Executive Committee.

H. P. PEET.—I move this invitation from Mr. Covell be referred to the Executive Committee.

Adopted.

H. P. PEET.—I wish to inquire if it has been determined by this Convention that the next Convention shall assemble in two years from this time, or is it to meet in three years from now?

THE CHAIR.—It has not been decided whether it shall be in two years or in three.

MR. HOLLISTER.—I am in favor of deciding the time when it shall be held, and leaving the place to the Committee. I make a motion to this effect.

MR. NOYES.—I move an amendment that it be held in three years.

H. P. PEET.—I would suggest that it be two years instead of three.

MR. NOYES.—I accept that amendment.

MR. MAC INTIRE.—I suggest that the Convention be held in 1872 or 1873, leaving it to circumstances; then, as to the time in the year, let the Committee fix that.

MR. NOYES.—I accept that as an amendment to my amendment.

ISAAC LEWIS PEET.—I rise to exercise the moral courage, which has been so highly commended on this floor, where a man differs from his father. I think one Convention every three years is quite enough.

These Conventions may become too frequent; we do not want the same thing over and over again. In a general convention of this kind we want as much that is new and interesting as possible. I think that this has been one of the most interesting and delightful conventions of teachers of deaf-mutes that I ever attended; and one of the reasons is (and they are many) that we came together with so many fresh ideas to communicate to each other. I hope we shall not hold these conventions so often that they will become dull and uninteresting, and that we will not have them more than once in three years.

E. M. GALLAUDET.—Deeply as it pains me to differ from the elder Dr. Peet, I feel constrained on this occasion to adhere to the opinion of the younger. I think our interests will be subserved by having conventions only once in three years.

H. P. PEET.—The amendment, as it now stands, is indeterminate, and I withdraw all opposition, and hope that the year 1873 may be put into the resolution.

MR. MAC INTIRE.—I think we should have it in two or three years; but we have left other things indeterminate, and I think we might leave this indeterminate also. I think it is a little doubtful whether Pennsylvania can wait three years, if we should conclude to hold it there; and so I want to leave the matter open, to have it in two years, if it shall prove to be necessary.

MR. BARCLAY.—Pennsylvania has always been a very patient State.

MR. NOYES.—As I like to see all families united, I withdraw the amendment I proposed, and would go with the united opinion of the father and son for the year 1873.

G. O. FAY.—I am in favor of 1873, and as there seems to be the best of authority for the giving of hints as to the place, I would like to get in somewhere a strong hint toward Columbus, Ohio, as the place to hold the next Convention.

MR. KEEP.—I suggest that 1874 be the time, and there is a good reason for it. Very important and novel experiments have been undertaken, and in about four years from this time you may look for their culmination, and I would like to have the Convention meet about that time, and trust that I may live to be present when the results of those experiments come in.

THE CHAIR.—The motion before the Convention is to have the next Convention held in 1873.

The motion prevailed.

MR. WALKER offered the following:

Resolved, That Rev. Thomas Mac Intire, Joseph C. Gordon, and H. S. Gillet be appointed a committee to whom shall be committed the minutes and papers of the Convention for publication and distribution.

Adopted.

MR. FOSTER offered the following:

Resolved, That the thanks of this Convention are justly due, and are hereby tendered to the Board of Trustees, to the Superintendent, and to the officers of the Indiana Institution, for their attention, and kindness, and courtesy in providing for us a comfortable and pleasant home during the session of the Convention.

MR. FOSTER.—I am not quite satisfied with the reading of this resolution; however, as it is to be printed and published, for it will pass unanimously, it perhaps can not be improved. But this resolution, as I wish the Convention to understand it, contains more than appears upon the surface. The word "Superintendent," you will please understand, means Mr. Mac Intire, Mrs. Mac Intire, and their family.

H. P. PEET.—In addition to what has been said by the mover of the resolution, I wish it to be understood that Miss Taylor, the Matron, is embraced in that resolution.

The resolution was unanimously adopted.

MR. MAC INTIRE.—I had anticipated very much pleasure, and I can say, in reference to myself and all those who are associated with me in this institution, that our anticipations have been fully realized, and more than realized; and I may say that to me personally it has been a time of unalloyed pleasure. I think that none of you can have enjoyed it more than the officers of this Institution have.

MR. CARUTHERS offered the following:

Resolved, That the thanks of the Convention be tendered to the presidents and officers of the Cleveland, Columbus, Cincinnati and Indianapolis; Indianapolis, Peru and Chicago; Indianapolis and Lafayette; Pittsburg, Cincinnati and St. Louis; Pennsylvania Central; Baltimore and Ohio; Indianapolis and Cincinnati Junction; Jeffersonville, Madison and Indianapolis; Terre Haute, Vandalia and St. Louis; Western Union; Indianapolis and St. Louis; and the Detroit and Milwaukee Railroads, for their liberality and kindness in returning free over their roads the delegates to the Convention.

Adopted unanimously.

MR. BARCLAY offered the following:

Resolved, That the thanks of this Convention be and they are cordially tendered to the PRESIDENT thereof, for the dignified, impartial, and acceptable manner in which he has presided over this body.

Adopted unanimously.

MR. CLARK offered the following:

Resolved, That the thanks of this Convention are tendered to the SECRETARIES for the able manner in which they have performed the arduous duties assigned to them by the Convention.

Unanimously adopted.

MR. WAIT offered the following:

Resolved, That a vote of thanks be given to DR. THOMAS GALLAUDET and the other gentlemen who have kindly volunteered to interpret the proceedings of the Convention for the benefit of the deaf-mute members.

Adopted unanimously.

MR. HOLLISTER offered the following:

Resolved, That the thanks of this Convention be cordially tendered to the representatives of the INDIANA SENTINEL and the INDIANAPOLIS JOURNAL for their satisfactory reports of our proceedings, and to the proprietor of the *Sentinel* for the gratuitous distribution of his paper.

Adopted.

H. P. PEET.—If there is no further business before the Convention, I would move that we now adjourn *sine die*, and that the closing of this Convention be by prayer, either by the presiding officer, or by some person designated by him.

Adopted.

PRESIDENT STONE.—I desire to tender my most sincere thanks to the Convention for the honor of the kind resolution just passed. I can only say that it has been my effort to discharge the duties assigned me to the best of my ability. Permit me to add that the impressions I have for years entertained of the responsibility and difficulty of our work, have been greatly enhanced by the proceedings of this Convention. The papers and discussions have increased very much my sense of the value of such meetings as this. To what other class of educators is it given almost to create the mental character of those committed to their hands? To what a wonderful extent is this great responsibility placed upon us! Allow me to express the hope that the result of our meeting together will

be, that with more diligence and more earnestness than ever, we shall endeavor to do these children good. I think one of the pleasantest features of this Convention has been its social aspects. We feel like brothers—ready and willing to assist each other to the utmost in our varied responsibilities.

Before the final adjournment, the Secretaries will read the minutes of the session.

The minutes were then read and corrected.

MR. MAC INTIRE.—I move the minutes as now corrected be adopted as the minutes of the Convention.

The motion prevailed.

THE PRESIDENT.—The Convention will now attend to prayer, offered orally by MR. KEEP, of Hartford, and translated into the sign language by Mr. McWhorter, of Louisiana.

PRAYER.

O LORD, our HEAVENLY FATHER, We thank thee for thy great kindness to us, in bringing us together from the distant parts of the country into this Institution, and for thy favor which has been shown us during the labors of this Convention. We thank thee for that interest which has been awakened in our hearts in the cause in which we are engaged, and for the new light which has been given us in the discussions and deliberations of this body. We thank thee, LORD, for the privilege of meeting with those whom we have never before seen in the flesh, and of forming such pleasant acquaintances, and for the pleasant remembrances which we shall carry with us from this place. Let thy blessing rest upon all here gathered. Convey us safely to our respective homes; watch over us by the way; let no evil come nigh us. Watch over the great interests with which we are connected, and unite us all in earnest endeavors to do what in us lies to advance this great cause. Bless all those who are deprived of the faculties of speech and hearing, and grant unto them the light of the knowledge of God, the joy of thy presence, the comfort and the peace which come from above. And prepare us all for the few remaining days of our earthly life; and may we so live, one and all, as to be prepared for the better life in that better land, where there is no sighing or sorrow, but where we shall join the dear ones who have gone before in celebrating thy praises, and unite with all thy people in the

songs of rejoicing in the kingdom above. Smile upon this Institution, and upon all who are connected with it; guide them, and bless them. Bless the people of this city, and the people of all the cities and of all the States in this wide land of ours; and grant that the time shall come at length, when it shall not be matter of complaint that any are debased through indolence or ignorance or vice, but when all shall be gathered into our institutions for instruction, and thy name shall be known, loved, and honored throughout all the land. Bless the world in which we live; stay the desolating progress of war; dispose the nations to peace; and bring about the happy time when men shall learn war no more, when thy kingdom shall come, and thy will be done on earth as it is in heaven. Hear our prayers, we beseech thee; forgive our sins; dismiss us with thy blessing; and bring us at last to the heavenly rest, for Christ our Savior's sake. Amen.

THE PRESIDENT.—The Convention is now adjourned *sine die*.

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